

Home (1917) Department.

Miscellaneous

Ordinary SERIES.

G.O. No. 344

DATED 2 4 17

[Despatch Abstract.]

Editors' Table privileges.-

Authorising the Superintendent, Government Press, to supply the Editor of the "Social Reform Advocate", Madras, with copies of papers placed on the Editors' Table.

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The Social Reform Advocate,

O. Kandaswami Chetty,
Editor.

264, Thambu Chetty Street,
Madras, E. 12th March 1917.



To

The Chief Secretary to

The Government of Madras,

M A D R A S.



Sir,



I have the honour to make two requests:-

(1) I request you to be so good as to order that this Journal be furnished with all papers and publications allowed for the Editors' Table. At present we receive from the Government Press such publications as the Superintendent thinks come within the category of "Social Progress". But when recently we applied for the Report of the Royal Commission on Education in England and the Madras Municipal Bill we were informed that these publications did not come within the said category.

(2) I request you also to be so good as to sanction the supply to this Journal of the advertisement re. the WAR LOAN. I notice the advertisement appearing in the WEDNESDAY REVIEW, a weekly Journal

The Social Reform Advocate.

204, Thambu Chetty Street,

O. Rameswami Chetty,
Editor.

Madras, 12th March 1914



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like the SOCIAL REFORM ADVOCATE. Our Journal has been helping in
the dissemination of sound ideas regarding the duty of the people
towards the Government.

I herewith send a few copies of the SOCIAL REFORM ADVOCATE.

I have the honour to be,

Sir,

Your most obedient servant,

O. Rameswami Chetty

Editor.



THE

Social Reform Advocate

(Published Every Saturday)

Office:—264, THUMBUR CHETTY STREET

Editor:—O. KANDASWAMI CHETTY

Vol. II

MADRAS:—SATURDAY, 30th SEPTEMBER, 1916

No. 40

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Notes

THE TANJORE DISTRICT SOCIAL CONFERENCE

It was a very brave thing which the friends of Social Reform in Tanjore District did to have organised a District Social Conference in Negapatam, in the midst, we were on the point of saying, in spite of a Political Conference, a Varnashrama Dharma Conference and a Theosophical Conference held in the same week in the same locality. For though in theory all these Conferences may be said to be inspired by the same aim, namely, the regeneration of the people, yet in practice, and in respect of constituents, and as a result of the difference in the means adopted to achieve the end—these Conferences may be said, generally speaking, to be mutually exclusive. For rarely are the leaders and followers of one Conference the leaders and followers of another. (We are speaking of District Conferences) Politics, of course, is the fashion of the day, and every other man who has any pretensions to education, is a politician qualified to criticise if not to dictate the policy of administration. He rarely cares to practise even a little of that wholesome introspection, individual and social, which is the foundation of

Self-reverence, self-knowledge, self-control :
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for) but to live by law,
Acting the law we live by without fear ;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.

The same charge of want of introspection cannot, however, be levelled against either of the quasi-religious movements named above.

These aim at a purification of self and society—the former working through outward action to the inward spirit, and the latter *vice versa*—but both seeking their inspiration from tradition and the wisdom of the past. Social Reform on the other hand has its eye focussed on the present—the realised past and the unrealised future serving as the background. The study of the past and the visualisation of the future are valuable aids to a Social Reformer: but his chief interest is in the present. “Sufficient unto the day is the

evil thereof,” and it is his chief ambition to leave the world a little better than he finds it; and as a first step towards achieving this end and as a necessary preparation thereto, he becomes imbued with a sense of deficiency in himself and others which makes him restless and discontented both with himself and his surroundings. It is the realization of the organic connection between the individual and the society in which he lives, moves and has his being, which constitutes a Social Reformer's responsibility. He knows that what of wrong is in his life re-acts upon the community and what of wrong subsists in society re-acts upon his life. It is as much in the interests of society as in his own that he has to set himself right; and it is as much in his own interests as in those of society that he seeks to remedy social evils.

We began by saying that the holding of a Social Conference in Negapatam was a brave feat. One reason for the statement is the self-complacency which characterises social life in Tanjore District. We remember attending the Social Conference held in Tanjore city two years ago. Sir C. Sankaran Nair presided, and his presence in the chair attracted a large audience: but from the tone of the speeches made, one could see that the Tanjore people looked upon Social Reform as a thing they could very well do without. Politics was a thing to be desired inasmuch as it brought in, or tended to bring in, power to the individual and to certain sections of the community. Varnashrama Dharma induced a sense of satisfaction to the man who practised it though not to the man upon whom it was practised. Theosophy lent itself equally to the wanderings of intellectual and moral desire without exacting any heavy sacrifice though there were specimens of sacrificing humanity among Theosophists. Tanjore affords anyhow a more congenial soil for the propagation of ideals of political ambition, of conservative sociology and of religious miscellany than of social reconstruction. “What is, is right” seems to express the Tanjore spirit in the matter of social orderings, though individuals may act as suits their convenience best. We guess that it was very largely due to the exertions of Dr. C. B. Rama Row, the Chief Medical Officer of the District, that the Conference was held at all. It was therefore a very appropriate thing which the friends of Social Reform in the District did to have forced upon him the task of presiding over the Conference. One cannot help sympathising, however, with the almost apologetic tone of his presidential address. He seemed to feel that he was addressing an audience which required to be “coaxed,” as it were, into a serious view of social reform problems. With his characteristically sweet and practical moderation, he said “that the benefits of peace and prosperity secured to us by the British Government have been shared by all

people alike, and with the introduction of railways and telegraphs, with the spread of English education and with the liberty of the press and platform we were beginning to realise the common bonds, allied sympathies, and common aspirations among the numerous castes and classes into which we were divided. The definite duties assigned to us thousands of years ago by our far-seeing elders were, however, not inelastic as ample evidence was available to prove a series of continual changes. The Brahmins being thrown out of their hereditary employments, the original castes underwent a series of conscious and unconscious modifications, and it was therefore necessary that our Society must be recast and our relative duties re-distributed. It was not the duty of Government, but it behoved us to take stock of our progress, and recognise that we were far behind in the race for progress. Instead of being blinded by parochial feuds and differences we should open our eyes and compare ourselves with those in foreign countries and set to work in such a way that instead of dividing ourselves more and more, we should unite and educate.

The Tanjore spirit was more correctly portrayed in the speech of Mr. V. P. Madhava Row, the retired Dewan, who expressed his sympathy with some of the changes advocated while he regarded some others as interfering and therefore not acceptable to the country in every part of it. Some old ideas were changing, such as the opposition to the re-admission of people who had travelled over the seas while such questions as the elevation of depressed classes were unexceptional and should be encouraged. In regard to marriage reforms, the speaker was unable to go the full length of the way that the advanced reformers would go. With the reservations that he had briefly expressed, he wished well of the movement.

The resolutions passed at the Conference were accordingly of a cautious nature, by no means very exacting in their demands upon the individual or upon society. It is therefore not a matter for surprise that the *Madras Times* describes Social Conference resolutions as pious resolutions which have little or nothing to do with "what is to be done." Even resolutions are a step towards action. But as words without thoughts to heaven never go, so resolutions without an earnest attempt to carry them out do not carry the country very far.

WE referred last week to that phase of "national" feeling which expresses itself in the desire to reduce English to the place of a second language in the school curriculum. Another phase of the same feeling is the opposition to the passing of a Bill for the better protection of minor girls on the score that, since there are no indigenous institutions to take charge of unfortunate girls, foreign missionary bodies would find recruits for their faith among these guardianless unfortunates. The *Times of India* does well, however, to emphasise the urgent need of improved legislation for protecting minor girls. Our contemporary says:—

The Bill for the better protection of minor girls has been hung up as a controversial measure which should await the termination of the war. It is a pity that there should have been any controversy over a measure so simple and so urgent. We have the deepest respect for the religious scruples of the people of India, but we must confess that we cannot understand the particular class of scruples which inspires the attitude of those who would rather see young girls going to perdition than risk the chance of their being placed in Homes maintained by philanthropic persons belonging to creeds other than those in which they were born in the absence of institutions of their own faith. We are persuaded that the vast mass of the Indian population cannot share in this peculiarly perverse view. The Government owe a duty to the womanhood of India to place a measure affording better protection to minor girls on the statute book at the earliest opportunity.

Light in the Home

"It is my wish that the homes of my Indian subjects may be brightened by the spread of knowledge."

H. I. M. King George V.

The Home of Parasurama.—The idyllic pictures drawn in the Puranas of the hermitages of Rishis may lead one to suppose that holy men of old lived in peace and security under the protection of Kshatriya kings, and their only enemies were the Rakshasas. This was perhaps a state of things established when the caste system had taken a more or less definite shape and the Brahmana had begun to be universally venerated. There was, however, a time when the peace of the holy men was disturbed by the Kshatriyas themselves. As a rule the priest could not boast of much wealth, unless he was a royal priest; nevertheless his women and his cows could be coveted. That these two kinds of property often led to quarrels is clear from some of the hymns of the Atharva Veda. Hymn 17, in Book V, sets forth terrible divine punishment that would overtake the Kshatriya, if a Brahmana, severed from his wife, spent a mournful night.

No lovely wife who brings her dower in hundreds rests upon his bed. No broad-browed calf with wide-set ears is ever in his homestead born. No steward, golden necklaced, goes before the meat-trays of the man. No black-eared courser, white of hue, moves proudly, harnessed to his car. No lily grows with oval bulbs, no lotus-pool is in his field. The men whose task it is to milk drain not the brindled cow for him. His milch-cow doth not profit one, his draught ox masters not the yoke.

Besides the danger of a woman being severed from her husband, she might fall in love with a man of a different caste or race while remaining in her home. That is what seems to have happened in the case of Jamadagni's wife, or Parasurama's mother. She saw Gandharvas sporting at the river side and as her husband found she was constantly thinking of them, he ordered his son to kill her, and the dutiful son obeyed. This was not an exceptional case of a father giving such a command to his son. In the Mahabharata a Rishi of the Goutama clan is said to have imposed a similar task upon his son when he suspected his wife. The father left his home in high dudgeon to the riverside to perform his devotions, and the son was in a dilemma. He was slow of wit and could never make up his mind readily in anything. He weighed the claims of his mother to reverence on the one hand, and the obedience which was due to his father on the other, and hours passed without his arriving at any conclusion. Meanwhile the Rishi's nerves were somewhat soothed by his meditations, and he hastened home in great anxiety to see whether the order which he had given in a fit of rage had been executed. The dull-witted son was still weighing the pros and cons of his duty. The Rishi relented and countermanded his order. In Jamadagni's case the son carried out the order. Indian story-tellers, however, do not like tragedies, and as in so many other cases, the lady was restored to life. With her character tarnished, she could not remain in her home, nor even in the caste. It appears that according to a certain version of the story, her head was united to the trunk of a Mleccha. As her heart had gone out to a Gandharva, the obvious interpretation is that she was expelled from her caste and was absorbed in the community of the man whom she had loved.

The next Atharva hymn fulminates against the Rajanga or Kshatriya who carries away a Brahmana's cows, and the hymn that follows it threatens all kinds of ruin to those who oppress Brahmins generally. In Book XII also there are a couple of hymns which set forth the dreadful consequences of stealing the cows of a Brahmana and killing them

for food. Jamadagni was unfortunate in this respect as well: he had a Kshatriya neighbour—perhaps the Patal of his village—who coveted his cows and carried them away. A quarrel ensued and Parasurama killed the thief or depredator. The Veda records only curses, but in actual life the Brahmana must have relied upon his arm and not merely his tongue. Mighty indeed was his tongue, or as one of the hymns referred to says: "His voice is an arrow's neck, his tongue a bow-string, his wind-pipe a fire-enveloped arrow-head: with these the Brahmana pierces through the irreverent." But thieves and robbers are not frightened by mere imprecations. Parasurama's weapon was the axe with which he cut firewood for his domestic purposes, and he does not seem to have been a great warrior at all. But that weapon answered his purposes in his village. The kinsmen and friends of the Kshatriya must have repeated their attacks by way of revenge, and Parasurama and his friends must have repulsed them. Thus the local Brahmanas must have made quite a hero of him and proudly handed down the memory of his feats. It was not uncommon to cherish the memory of such events. The Rig Veda contains a hymn which describes the pursuit of robbers by a householder and his wife.

As in the story of three black crows, the little speck has since developed into a crow. No ruler of the well known solar or lunar line of kings is mentioned among the Kshatriyas said to have been exterminated by Parasurama. For aught one knows, Kartivirya, the king who carried away the Kamadhenu, was a mythical personage, if Parasurama was not himself one. The Vaishnavas make that King an incarnation of Vishnu's discus—the proud weapon that learnt humility at the hands of the axe. None of Parasurama's confederates are remembered. Nowadays, however, the archaeologist is prowling about in search of materials for history and he may make three crows out of one. The orientalists who at one time erected huge theories on phonetic resemblances have long been discredited. But Dr. Spooner made much of Maya having the same initial letter as Mazda, and as the archaeological department contains just now some enthusiastic persons who catch at every straw that will support the theory of Persian invasions and domination in India, the common consonants in Parsi and Parasu may furnish a basis for very interesting archaeological fiction-writing. It is not difficult to get up confederacies of forgotten Indian rulers and equally forgotten potentates of Central and Western Asia. As Kartivirya's capital is said to have been Mahishmati in one version of the story, a huge army may easily be marched from Mysore to some forgotten Panipat in Northern India. If a site of the battle brought about by the treacherous Brahmana be suggested, possibly an archaeologist of Dr. Spooner's enthusiasm may be persuaded to undertake excavations, and Parasurama's very axe may be discovered. For the present I am content to recognise in the legends about him nothing more than a domestic tragedy and a village feud.

NAINAR.

THE following sayings of Swami Vivekananda show his practical insight:—

The secret of the Westerner's success is his power of combination, the basis of which is mutual trust and appreciation. Jealousy is the central vice of every enslaved race.

In India, the one thing we lack is the power of combination, organization, the first secret of which is obedience.

Be courageous. Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life.

You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.

The Supremacy of the Brahman

BY PROFESSOR HOMERSHAM COX.

In the time of Gautama Buddha the Brahman did not rank higher than the Kshatriya.* At least this was the case in the part of India where the Buddha lived and worked, but whether it was so throughout India or not, I do not know. It seems to me, speaking merely as a layman, that Sanskrit scholars have sometimes overlooked the fact that a statement in an old book is only valid evidence of the usage prevailing in the neighbourhood. When I went to Europe on furlough some years ago, and met on the steamer Englishmen who had lived in different parts of India, I noticed how much they disagreed in their accounts of Indian customs, although they seemed to be careful observers. But it is clear that if even now a man's knowledge is only accurate for the region in which he lives, this must have been much more the case in ancient times when there were few letters or books and no railways or newspapers. In particular, it would be wrong to assume that any statement about the supremacy of the Brahman was universally true, for even now his position is by no means everywhere the same. For instance, so far as I remember, the compound word non-Brahman is never used in northern India either in journals or in official reports. The students of a college in the United Provinces are not divided into Brahmins and non-Brahmins as if the Brahmins were the equivalent of all the other castes together. Those who are not Brahmins are entered as Agarwalas, Kayasths or whatever else they may be. When we go further north to Kashmir we can hardly speak of the supremacy of the Brahman, since all the Kashmir Hindus are Brahmins and there are no other castes for him to be supreme over.

But the most important case for our purpose is that of the Kangra District, especially Kulu. There still, as in the days of the Buddha, the Kshatriya ranks higher than the Brahman. My friend Him Chand, a Katocch Rajput, who lives near Baijnath, thinks himself better than any Brahman, and this is not mere personal vanity on his part, for he is esteemed so by his neighbours. A Kulu peasant once said to me "The Rajputs are the best caste; the Brahmins are only a beggar caste." In passing, it may be noted that the theoretical division of Hindus into four castes is very far from indicating their exact social position, for while in the Kangra valley the Katocch Rajputs have such a high rank, in the Almora district a Rajput is little better than a *lohar*. In Kulu, however, not merely are the Brahman reckoned inferior to the Rajputs—that is to say the Katocch Rajputs—but they play very little part in the religious life of the people. The Kulu peasant, in general, consults his own god rather than the Brahman astrologer and the Brahman is not present at marriage or funeral ceremonies. For the worship of the village god a Brahman *Pujari* is now required but this is quite recent. I was told that two generations ago the *Pujari* of Ghoru Deo the god of the village Dhalpur, used to be a Rajput. The only Hindu great gods worshipped in Kulu are, so far as I remember, Raghunath and Shiva. Their worship is, as would be expected, performed by Brahmins, but it seems to have been introduced only two or three centuries ago. Thus even now the Kulu religion does not depend much on the Brahman and in former days it depended on him still less or not at all. Yet it can hardly be said that the Kulu people are not Hindus. They are, if anything, stricter than the people of the plains in their rules about eating

* See the third of Mr. Lakshminarasu Naidu's articles on "Caste" and Rhys Davids' "Buddhist India."

and drinking and in their avoidance of pollution. I remember sitting down on one end of a long deodar tree, on the other end of which some coolies were seated, and they objected at once. They would have allowed me to come much nearer if I had been on the ground, but the wood was a conductor of impurity.

Now let us compare with the Kulu peasant a man of the plains, and to be definite I will take Hasnu of the Kacchi or gardening caste, an inhabitant of Allahabad. In his daily life, too, the Brahman has no part. Hasnu seldom does *pūja*, but when there is sickness in his family he offers a goat to Ghaji Miyan. This Ghaji Miyan was an uncle of Mahmud of Ghazni, and as he killed many Hindus he is worshipped by the Hindus of the United Provinces as a god. But in becoming a god he has not ceased to be a Mahomedan and the goat is always sacrificed by a Mahomedan *dapali*. The Brahman does not come in at all. He only comes in on special occasions such as a funeral or marriage. When the date of his son's marriage had to be fixed Hasnu consulted a Brahman astrologer instead of a family god. It is a less economical plan, for the family god gives his answers for nothing, while the Brahman wants five rupees. Even in Kulu the Brahman astrologer is beginning to insinuate himself, and my friend Rirku consulted an astrologer as well as his own god, but this is not yet usual. When the marriage took place, Hasnu required the services of a Brahman, a different Brahman of course, to read passages from some sacred book. Again, if any death occurs in Hasnu's family, another Brahman, the despised Mahabrahman, will be needed for the funeral ceremonies.

It is then for the performance of special ceremonies that a Brahman is required by men of Hasnu's class. "So long as the ceremony was simple, no professional priest was required. Even when it had become more lengthy and complicated a man of any rank or station in life was authorized to perform it, provided he was master of the details necessary to its efficacy. . . . But a complicated ceremonial, the efficacy of which depended upon the rigidly exact performance of all its minutest details, could not but lead to the creation of a highly trained priestly class."* Now in the Mahomedan religion the public reading of the Quran must be rigidly exact and requires a highly trained class, the *'ulema* or learned men of Islam. But any pious Muslim who possesses the necessary learning can join this class. The *'alim* enjoys the respect due to his learning and piety, but otherwise he is not especially sacred. It is different with the Christian and the Hindu. No layman, not even a king and saint like Louis IX, can perform the sacrifice of the mass. Hildebrand in his controversy with the emperor Henry IV wrote that the humblest priest is superior to any king or emperor, for the priest alone can turn the bread and wine into the body and blood of Christ. So too the sacred Hindu books must be read by a Brahman. "He may be a worse reader than a Kayasth or a Chattri or even a common Kahar but this matters nothing. Spoken by a layman the words lose their imputed sanctity; spoken by a Brahman they illuminate the soul of the listener even if he understands little or nothing of their meaning."† Now while among Christians, apart from certain canon-

cal disqualifications, any believer, whatever his birth, can become a priest, among Hindus, in general only a Brahman can. It seems that the Brahman owes his supremacy to his monopoly of the priesthood. As Mr. Lakshminarasu Naidu says, it is not merely a matter of special training. "According to primitive ideas the sacrifice intended to put man in communication with the gods invested the man who performed the sacrifice with a special nature. The sacrificer himself became a 'sacred' being."

The question for historians to answer is how the Brahmins acquired the monopoly of the sacrifice. In the time of the Buddha, the priest was often not a Brahman and the Brahman was, as is still the case, often not a priest. The tendency of occupations to become hereditary is not a sufficient answer, or else we should have an *exclusively* hereditary order of priests in the Orthodox Church or of Maulvis in Islam. But this is not the case although the son of a priest or a Maulvi often follows the occupation of his father. The closest analogy with the Brahman is furnished by the Jewish Levite; and the story of Micah and his Levite priest is particularly instructive. Micah, an Ephraimite, made a silver image of his god Yahweh and consecrated one of his sons as priest. But there passed that way a strolling Levite looking out for a job as a *pujari*. "And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten pieces of silver by the year, and a suit of apparel and thy victuals." So the Levite became Micah's *purohit*. "Then said Micah, Now know I that Yahweh will do me good, seeing I have a Levite to my priest" thus other men might be priests but the sacrifice of a Levite was peculiarly acceptable to the god.* Afterwards the priesthood was restricted to the Levites and the higher priesthood to the reputed descendants of Aaron. It is for Sanskrit scholars to say, whether the services of the Brahman too were desirable before they became necessary.

Several writers on caste, both Indian and English, have expressed the opinion that the system is due to the Brahman. But it seems to me this is very doubtful. The geologist interprets the past by the present, and so too should the student of social customs. Now at the present time the Brahman takes no interest in the affairs of other castes. If Hasnu commits an offence against caste rules it is not the Brahman who will pronounce judgment. It is the caste *panchayat* that will decide whether his hookah and water are to be stopped or not. The Brahman is not a religious teacher. He takes the money of the Hindu in return for the performance of *pūja*, but with his religion or morality he does not concern himself in the least. Besides the Hindu, although he credits the reading of the sacred book by the Brahman with a certain magic efficacy, has no respect for his intellectual or moral character. "A Brahman is never contented with what you give him" is a common saying. Once at the Magh Mela a dispute was overheard between a Brahman and a Hindu pilgrim, the holy man as usual trying to get as much money as possible and the pilgrim to give as little. At last the Hindu said "*Bahut bater mat bako, suival paisa tere ko kuch na milega*". "Do not go on chattering, you will get nothing but pais." If then we may infer what happened in the past from what is happening now, the Brahman neither desired nor would have been allowed to interfere with the internal affairs of other castes.

Between the superstitions about eating and drinking in which caste essentially consists, and the ascendancy of a priestly class there is no necessary

* The subsequent history of that Levite was not good. He stole the god and went off with a band of six hundred dacoits.

* Nesfield's "Brief View of the Caste System of the North-Western Provinces and Oudh." This book is unfortunately now out of print, but I strongly recommend its perusal to any one who can procure a copy. I know no other book giving so good an account of the facts of caste in Northern India.

† Nesfield's "Brief View, etc." p. 60.

connection. In Kulu as already pointed out we have the first without the second. In the Europe of the time of Innocent III we have the second without the first. Innocent did not attempt to introduce anything like a caste system in Europe. Nor had he any motive for doing so, for it would not in the least have aided him in his attempt to establish the domination of the priesthood. Superstitions about eating and drinking are extremely primitive, they are to be found among people who are almost savage like the pre-Islamic Arabs. But the ascendancy of a priestly class is a comparatively late historical development as we see from the examples of the Jews and Christians. Analogy then would lead us to infer that the caste system is much older than the supremacy of the Brahman, and this view seems to be consistent with the direct historical evidence.

Sketches by a Wandering Muse

THE DAWN

Lulled on the lap of many dreamland hosts, disowned children of conscious thought, I was swayed to and fro in their magic waves; when lo! through their dreaded veils, my transparent eyelids, the soft and fragrant emissaries of the dawn peeped in and with a gentle toss I was flung into Nature's hammock that rocked between the flaming East and the fluttering shades of the West. The Indian thrush on the tree top whistled, the myna derided my sleep, and the sparrows near my cot flitted chirping. Hardly did I then listen to my plumed friends than I was thrilled with the flow of a spirit that bathed my being. Where is the moon that held the world in a trance all the night? Where are the dreamland actors that hypnotised my soul? What a forgetting and what a life anew! How bashful the moon looks beyond the tall palms! How swift the veil that hides her pale face! How nervous she feels at the sight of her eastern lord brimming the horizon with a crimson froth. Hark! This is the spring of life, the sensation of being, the parting way, the gate of wisdom, the bubbling of intuition, the stream of strength, the sage's pleasure, the hour of prayer.

IN A GARDEN

It is the Indian hyacinth. They call it *Manoranjithan*. Its delicious sweetness hovers around and like the charmer bewitches the soul and steepens it in self-forgetting spirit. It is the lovers' amulet and it bids forth the beloved stay and whisper burning words of love-laden epithets. It is the lovers' puzzle that holds their eyes in mute communion sealed and in its sweet aroma embraces the couple in one insoluble bond. It is science's marvel, music's rival, the muse's citadel, Cupid's arrow, his vantage ground, his unseen net, his bond, his spell, his sacred lock, 'tis beauty's prize. It has three petals round a delicate platform, and three more below are in lovely harmony arranged. In each of its petals runs a slender vein, and along its unseen pores there spray forth a thousand drops of their luscious airs. The lotus, beauty's metaphor, has crimson petals many. The rose, beauty's memento, has only an evanescent life; the lily, beauty's sport, a moonshine whiteness doth own. But this hath not the tint of the rose, nor the lotus's diurnal bloom nor the lily's smell but like the passionate youth hides itself in sombre hives but pleads in eloquent terms its delicious charms.

CHITTOOR.

Subodha Bharatam—VI

ATMANAND proceeded with the story as follows:—While Arjuna showed himself to be an unrivalled archer among those who were fit to enter the lists with him, according to the conventions and etiquette of the time, he had rivals among classes inferior in rank to Karna. For example, a Sabara, or hunter, who had acknowledged Drona as his Guru, was so accurate a marksman that he once shot arrows into the mouth of a dog that was barking at him from a considerable distance. The Kauravas maliciously gloated over the performance of the Sabara when they heard of it and began to talk disparagingly of Arjuna's skill. To save the reputation of his favourite pupil, Drona adopted a plan which scarcely did justice to his ideas of fair play. Accompanied by the Pandavas, he paid a visit to the Sabara, who received him with great respect and placed himself at his service. The Guru asked the pupil to show some feats of archery, for the delectation of his royal pupils and expressing himself satisfied asked the Sabara what fee he would give to his Guru, as his education was now finished. "All my wealth consists in these hands whose poor performances you have seen," replied the disciple: "These are at your disposal and what else can this penniless hunter offer?" Drona smiled and said as if half in earnest and half in jest: "Then give me your thumb if you really mean what you said, and the world will applaud your dutifulness as a disciple." The Sabara at once cut off his thumb and placed it at the feet of Drona, to the astonishment of the spectators. "Exemplary indeed is your dutifulness, O Sabara," said Yudhishtira in pity and sincere sorrow: "But you were hasty. The world shall remember your proficiency no less than your reverence to the Guru, and if the loss of that thumb ever comes in the way of your earning your livelihood, trust that in us you will have protectors who will never disappoint you." The Sabara was presented with a badge of Yudhishtira's appreciation and with dress and ornaments.

Draupada, king of the Panchalas, had once insulted Drona, who now had influential and able disciples, and thought he would be able to pay off old scores through them. The Guru first asked Kauravas as his fee that Draupada should be defeated in battle, captured, and brought before him as a prisoner. The Kauravas marched against the king, but returned discomfited. The Pandavas were next asked to accomplish the same task and offer the same fee. They defeated Draupada and brought him captive. Drona spared his old enemy's life on condition of his parting with half his kingdom, and became king of the northern Panchalas.

The people of Hastinapura were convinced of the high character and ability of the Pandavas and expressed their distrust and dislike of the Kaurava brothers, whose unscrupulousness and vicious tendencies became the subject of general talk. Dhratarashtra was alarmed lest they should rise in rebellion and depose him if he was guided by the advice of his sons in the administration. Priests were employed by the score to pray to the Gods and use charms for the reconciliation of a discontented people to their king, but without avail. At last the blind old king was obliged to appoint Yudhishtira as Yuvaraja and entrust him with the management of the Kingdom. The new administrator became so popular that the people now began to discuss among themselves whether the nominal sovereignty of the blind king, who might restrict Yudhishtira's freedom, was worth being continued at all. Alarmed by the state of public feeling, Suyodhana first of all sent for Vidura, the wise son of

P. P.

Vyasa by a slave girl of the royal household, who was of about the same age as Dhritarashtra, and asked his advice. "Yudhishtira is a smooth-tongued, wily knave," complained the indignant prince: "He flatters the councilors, humours the ignorant people, and has by his weak and cunning servility compromised the authority and dignity of our house. Is not my father the ruler by divine right and are we, his sons, not his rightful advisers and assistants? In a moment of weakness our old father yielded to popular opinion, and now the pro-Pandava party has grown bolder and quite unreasonable. How long are we to tolerate this unnatural state of things? Should we not try to end it?" The wise Vidura replied: "Be patient, O unfortunate son of an unfortunate father! Believe me I have the utmost sympathy for you, but I should not flatter, mislead or deceive one who has sought my advice. I must speak frankly, and if frankness is bitter like medicine, it has also the healing properties of medicine. The sages have laid down that a ruler is made by Brahma the servant of his people, getting his revenue as his remuneration. He must be ever devoted to the good of the people. The voice of the people is the voice of God, and the king is equal to the Divine Ruler only in so far as he discharges his duties according to the voice of the wisest of his subjects. He should abide by the decisions of his councillors, his officers, the notables who attend his meetings, and the subjects at large. The Yuvaraja and the Councillors are his two hands. They must work as far as possible in harmony with one another. Yudhishtira knows the *niti* laid down by the sages: he has the humility to believe in the wisdom of others as well as knowledge of affairs and insight into the heart of the people. Learn his ways and try to respect popular opinion. Exert yourself in the service of the people and do good to them, and they have no reason to dislike you." "Enough!" cried Suyodhana impatiently: "You have been bewitched by the wily flatterer. Do I not know the *niti* of the sages? Do they not teach that a wise king should by all means get rid of a danger at the earliest possible opportunity, whether the danger comes from a son or brother, friend or foe, elder or preceptor, by secret or open means? I expected you would give me more helpful advice, but you tell me merely to submit to the enemy. May God help us!" "May He guide you on the right path! I have done my duty," said Vidura and withdrew from the presence of the incorrigible prince.

Suyodhana next consulted some of his trusted but evil advisers, and hatched a plot for the destruction of the Pandavas. It consisted in inveigling them into a palace built of hemp, resin, and other combustible materials at Varanavata and setting fire to the structure when they were asleep therein.

H. N. R.

Modern Civilisation and Swadeshi

MR. GANDHI remarked in a recent address, "Modern civilisation is chiefly materialistic as ours is chiefly spiritual. Modern civilisation occupies itself in the investigation of the laws of matter and employs human ingenuity in inventing or discovering means of production and weapons of destruction; ours is chiefly occupied in exploring spiritual laws."

Statements like this are frequently made to-day and are accepted by many as essentially true. They involve however two inaccuracies.

First, that modern civilisation and western civilisation are synonymous terms; and secondly, that western civilisation, and modern civilisation therefore, are materialistic in spirit.

We will deal with the latter first. As an Indian writer has recently pointed out the fact that millions of men in England and other countries have shown themselves ready to sacrifice life itself and all its comforts for the sake of high ideals is clear refutation of the charge that western civilisation is materialistic. Probably there is no country in the world so much as England where knowledge is pursued in poverty by numbers of ardent souls for its own sake and not for any reward it can bring. One has only to think of Max Müller and Murray and a host of others to receive emphatic testimony on this point. The high place given to pure art in France gives the same testimony.

It is surprising that people who make such a statement should not have wondered even a little why such a society as the Society for Psychical Research existed and spent hundreds of pounds and much of the time and energy of the finest brains in England in the investigation of such problems as the immortality of the soul, or why England and America were ready to spend millions on sending out missionaries to teach foreign nations Christian truth and to give up some of their best men to this work.

If Western civilisation is materialistic, why did it take so long to persuade the Christians of the West that it is as necessary to send help for the material needs of backward peoples in the form of technical schools, institutes, industrial missions and the like, as it is to send them spiritual help?

That the great increase of material wealth and comfort is one of the results of modern civilisation is not open to doubt, but it is as foolish to consider this to be modern civilisation as it would be to consider the barbaric splendour of Duryodhana's court to contain all that is good in ancient civilisation.

I doubt very much whether it would ever fall to the lot of any speaker in the West to hear the reply so often made by people in the middle classes of India to all appeals for a higher or a better life, "How will this benefit our bellies?" There is probably far more intense concentration on the gaining of a livelihood in India than in any other country in the world, and certainly there is hardly any other country where knowledge is sought so universally for its monetary value. It is the West which has produced the great explorers who simply for the sake of further knowledge, without apparent commercial value, have sacrificed treasure and life itself in search for truth in such inaccessible quarters as the North and South Pole and the centre of Africa.

"Was it," I would ask, "a materialistic civilisation which spent £20,000,000 to free the slaves or which recently in Russia has lost millions of revenue in the desire to free the people from the curse of drink?"

The discussion of the first inaccuracy brings us to the heart of the subject. What is meant by modern civilisation? Is it possible to classify civilisation according to races or parts of the globe?

A study of the history of civilisation will, I am sure, make it clear that at no time was civilisation the peculiar property of any people.

Civilisation is a world-spirit, a universal condition, modified, it is true, by race, climate and circumstance, but essentially the same in its basal principles for all the world which comes under its influence. That is to say, the range of a particular civilisation varies according to

the possibility or otherwise of contact between nations. As far as there is freedom of intercourse, so far is the influence of civilisation carried.

There was a civilisation in ancient times associated with the Babylonian, Assyrian and Egyptian Empires which spread throughout all the near East and made its influence felt in social, religious and political spheres. Later we find in India evidences of a civilisation which had its contact with Persia, China and the near East. At the Roman period throughout all that part of the world which came under Roman influence there spread a civilisation which was particularly strong in the sphere of politics and administration.

As long as India or China was in contact with other parts of the world, so long was it influenced by and did it influence in its turn the civilisation which belonged to that epoch. It is impossible to find a distinctive Indian or English or Grecian civilisation. Each country is influenced by the civilising forces of that epoch in different ways and contributes its quota to them and exhibits different qualities as their resultant; but the civilising forces are the same for each epoch. They are world-forces, and belong to the world of that epoch which was open to their influence.

It would be easy to work this out in detail but time forbids. We may note however in the Babylonian epoch a search for power by nations or groups; in the Grecian epoch a restlessness and desire for new knowledge of this world and the other world; in the Roman epoch a striving for new administrative and legislative ideals, and so on. Common to all civilisations is a certain culture, an attempt to exploit material resources for human good, an endeavour to improve the condition of the world according to the ideas of the time, and as a rule a higher ethical ideal than that of the preceding epoch.

What then, may we ask, constitutes the difference between modern civilisation and those of earlier epochs? To my mind the difference consists in the following factors:—

1. The world influenced by and influencing the civilisation of to-day is the whole round world and not simply a portion of it. All the world is in contact to-day and a multitude of influences are determining the direction of the civilising forces.

2. A tremendous breadth, depth, and accuracy of knowledge covering departments of life hitherto untouched.

3. The scientific spirit which demands proof for all assertions and probes all things.

The most important factors of all are, however, the two following:—

4. The realisation of the worth of the individual.

This sense of individual worth is a distinctive feature of modern civilisation and marks it out most clearly from all that has gone before.

In all other civilisations the wit of value has been in the tribe or race and never in the individual.

The efforts which are made to-day to save the life of one baby or to develop the qualities of a backward boy would have been unthinkable in the best of ancient civilisations. The German 'Kultur' with its emphasis upon the State and its neglect of the individual *per se* is really a return to the principles of ancient civilisation.

5. The thought of universal brotherhood and social democracy. These two are not yet fully developed and perhaps in the civilisation which will follow this we shall see a much greater development of this factor.

6. A much greater emphasis upon the moral aspect of things and their spiritual value in ordinary life and

not merely in the exceptional. We may say too that to-day even material things are tested by their moral and spiritual worth and not by their material qualities, whereas in ancient India even the greatest sacrifices and austerities were measured by the amount of material good attainable, whether it consisted in the birth of sons or the relief of one's ancestors from an intolerable position.

The inherent value of sacrifice is realised to-day as never before and the world stands awed before the spectacle of a group of Englishmen dying near the South Pole like gentlemen and never considers the material benefits or the material loss of their sacrifice. It is probably the twentieth century alone which could see a nation flinging itself into a struggle with the mightiest military power in the world in order to keep its word. What then has Swadeshi got to do with this? Or with these great world forces which are determining the character of the civilisation of to-day?

According to Mr. Gandhi, Swadeshi and modern civilisation can have nothing to do with one another. I think he is entirely wrong.

Others more competent than myself have already shown how inaccurate is his definition of Swadeshi. If that is Swadeshi then it is incompatible with any civilisation at all, whether ancient or modern, and really leads to a condition of perpetual lethargy and self-absorption.

True Swadeshi is surely that spirit of nationality which looks upon the development of the nation as necessary to a true world development and *vice versa*.

It is significant and interesting that the principle of nationality has received its highest development just where modern civilisation is most developed. The nineteenth century has witnessed the birth of an Italian, a Bulgarian and a Serbian nationality, and in England during the last few years we have seen the enthusiastic growth of a spirit of Welsh nationality.

The truest and highest Swadeshi surely insists upon receiving and utilising all the influences which are helpful to the development of the nation, from whatever source they come.

As a matter of fact it is vain to think that we can put ourselves outside the influence of the world forces. Japan tried it for a time and found it a failure. India must have something of modern civilisation willy-nilly. The question is as to the result of these forces in India. The Swadeshi spirit aims at utilising all these world-forces according to the peculiar genius and spirit of each nation and not simply allowing them to work undirected and uncontrolled. Swadeshi comes in the control of these forces and not in the refusal of them. If one may say so, Mr. Gandhi himself with his sense of brotherhood and of the value of the individual, his high ethical ideas and his appeal to the people, is one of the best Indian products of the forces of modern civilisation, working themselves out along lines suitable to India and controlled and directed for Indian good.

No ancient civilisation however wonderful is of any use to-day. The forces which influenced it are dead and we can only deal with the forces which actually exist.

We need not fear to launch ourselves on this sea, swayed by unknown forces. There is a directing and controlling power in the human mind and soul which can grasp and utilise them all.

Let us make sure however that we are using them all for the noblest and highest ends and not for any selfish aims. In this way alone in the twentieth century can we emulate the spirit of *Nachiketas*.

NACHIKETAS.

Correspondence

PRACTICAL SOCIAL REFORM—I

"The present state of Indian Society requires hauling up again. The evils of caste have been sown broadcast, so much so that even the Indian Christian community savours of Caste. As the Bishop of Madras has wisely remarked, all systems should be homogenous and foreign grafts on native institutions will not thrive in India. That India is a country of different climatic conditions from the West is a fact accepted on all hands. Even a newly converted Christian feels when he goes to church with his shoes on, that he is sacrilegious the temple of God, for he has been so bred as from infancy upwards to look upon the place of worship with profound reverence. How Indian Christians sometimes shudder at the thought of going to Church after a full meal!

Writing in the *Commonweal* some time back Sir Subrahmanya Aiyar advised his countrymen and exhorted them to cut down their sacraments to three—the Upa-nayana, the marriage rites, and the cremation rites immediately after a person's death, as other samskaras are not feasible in the now matter-of-fact Indian atmosphere. I really admired the bold spirit with which the proposal was made. I hope I shall not be mistaken if I suggest that the proposer himself may at times restrict himself to these three samskaras as he is well known for exemplary conduct rather than as a mere verbal moralist. But I wish the Indian world to push forward in this direction and thus show that the blood of our forefathers truly runs in our veins.

The object with which the system of caste was created and developed has been frustrated, and no caste man restricts himself to his caste duties. If the caste appellations should retain their significance they should be applied not to individuals but to occupations. What I mean is this—a Brahmin following the vocation of a trader should be regarded as a Chetty and a Sudra turning an artisan as an Asary. Though the individual may at first resent the idea, yet on graver considerations he would yield to the inevitable. The ancient classification of Varna (colour) is not applicable now, for we find among Brahmans those who wear the darkest skin possible and we find the whitest skin at times among the untouchables.

There are many non-Brahman families in South India who have copied Brahmanic habits and lived pure vegetarians for generations together and who feel it a disadvantage that they should not be allowed the privileges of Brahman Society even when their actions are perfectly Brahminish. There are some untouchables who have cultivated great refinement of caste manners and live as if they were Sudras of the highest order and they groan under the injustice of a want of social recognition of their worth in spite of all their advance. I, for one, think that the time has come to grant the privilege of wearing sacred thread to such highly advanced vegetarians so that their progeny, if not themselves, may see the fruit of their long cherished hope, *viz.*, equality with the Brahmans in their social intercourse. I do not see why a non-Brahman who follows a vegetarian mode of life should not be initiated in the mysteries of Vedic literature and devotion. Even in Rome, the most conservative country of ancient ages, the patricio-plebian differences were set aside. So also the advanced panchama may be given the privilege of attending the temples and social gatherings when he keeps himself up to a certain mark.

This sort of social elevation will certainly induce others in the field to improve their position in rapid strides and the much-spoken-of social reform will then be practically set on foot.

But the question arises, who is to bell the cat? There, I know, many Brahmans who have done their duties to their social and family circles and who are bent upon the uplift of mankind in general. They will not shrink from accepting such a noble task as this, especially when it means elevating men of their own creed and giving salvation to them. Even the Varnashrama Dharma preachers can look at this movement with favour as it encourages and helps to preserve the spirit of Orthodoxy. Certain rules of social life should be formulated for such

uplifted souls and supervision maintained to see if the newly christened followers act up to them. Prayashchittams should be enforced in cases of failure.

An association for uplift in the scale of caste may be started, and organised for the purposes of investigating the needs of the society and a committee may report the result of its investigations and proper steps may be taken for the upkeep of the newly raised Brahmin. Sincerity is the only touchstone for these reforms and we are not wanting in men in this land having such sincerity. Once we rehearse this scheme in the Hindu fold we may find men from other folds who will bind themselves to our cult, heart and soul, and a healthy reaction will take place in the land with a homogenous mixture of castes and creeds keeping all the principles of caste unoutraged.

ANANDASRAMA,
2nd September, 1916.

SIVADHYANANANDA.

P.S.—All objections to the above scheme will be properly met with and correspondence received by the above signatory c/o the Editor.

THE SOUTH INDIAN EMIGRANT

EMIGRATION has in all countries and always been necessitated by economic causes such as unproductive soil, an over abundant population, and the absence of industrial establishments for providing work. In European countries, the advance of science has enabled the peoples to successfully combat many natural difficulties and introduce plants and products which once the tropics could alone produce. Even assuming that the Indian agriculturist is the most unscientific person on the face of the earth, it is very much to be doubted whether India is such a barren waste as cannot afford to maintain her 315 millions: why then should our labouring population migrate in such great numbers regardless of the harassing terms of the indenture? The question was handled by Mr. C. P. Ramaswamier in his presidential address at the Tanjore District Conference. He suggested that the rich mirasdars of Tanjore were a great deal responsible for the fact that Tanjore was the foremost recruiting ground for indentured labour. The mirasdars had all along looked to their own gains, and the material well-being of the workmen, mostly untouchables, (whose wages were too low to allow of any saving) had never once engaged their attention. Over-worked and under-paid and outcasted by the higher classes who enforce their *divine rights*, it is no wonder that the miserable labourer should succumb to the charms of indenture as pictured by the wily recruiters. I do not deny the existence of other causes which compel our people to emigrate but as we are here concerned with social evils which it is within our power to rectify, I am induced to write this letter.

The leader of passive resistance in South Africa does not perhaps know that many of his South Indian high caste brethren are more autocratic and cruel to the coolie population than the white men of the South African colonies. None of us with any pretention to progressive views can deny that by the rigid observance of our caste system we have condemned ourselves to a state of despicable immobility. If free association in our society had not been so selfishly restricted, either there would have been no work for Mr. Gandhi and his followers in South Africa or their toil would have borne better fruit. The arrogant behaviour of an European never fails to raise a storm in the newspapers but the daily sufferings of the dumb and depressed millions, victims of social tyranny, pass unnoticed. A section of our educated public who have got over religious scruples argue that the Panchama is too unrefined and loathsome to associate with. Is this true, and if so whose fault is it?

The untouchable is not incapable of improvement and the work of the Christian Missionaries in Trichinopoly, Bangalore, Malabar and Tinnevely can amply testify to this fact. Many of the once detested Sanars, Pallars and Pariahs are now responsible citizens, some of whom hold high offices under the Government, and to associate with these metamorphosed *untouchables*, even the most orthodox of the Brahmans not only does not take any objection but considers it as a privilege. When our

society is in such a great need of healthy reforms and when some thoughtless and antiquated people are clamouring for Varnashramadharma (certainly a cry in the wilderness) Mr. C. P. Ramasawmier has done well to bring home responsibility to the rich Mirasidars of Tanjore for the unusually large number of emigrants from that district.

ESAN.

News and Views

"I do not want to be sugar but to eat sugar." This was the reply of the eighteenth century Bengali poet Ram Prasad Sen to a monistic Vedantin who wished to be One with God. Communion with God is not the annihilation or merging of one self in another but the enriching of the smaller by communication with the larger.

THE SECRET

I sat ten years at my Murshid's feet, and served him as a slave of cheap purchase. Daily I drew from the deep dark well, pitchers of sweet water, and bathed his dust-coated feet. It was only now and again I implored him to tell the secret, but there was only a silence of denial.

I wandered in the city, and begged in the streets, and placed my earnings at my Murshid's feet. Skilfully I picked the bulging pockets of portly gentlemen, and skilfully too I stole the jewels of youthful widows, made rich by their paramours. I heaped these treasures at my Murchid's feet, and whined for the secret; but there was only a smile of denial.

Now, I sat under an Imlee tree, in the shades of a forest, stark naked and dead drunk. Now, I laughed without purpose and cried without reason and subdued my actions to the whims of the moment. Now, I drew a set of followers, who robbed for me, and begged for me and bathed my muddy feet. It was now that I knew the secret, for my disciples asked me for it, and knowing that I knew it not, I only frowned a denial.

SECUNDERABAD,
27th Sept., 1916.

M. RAHIMUDDIN.

CONFERENCE AT MADRAS ON FEMALE EDUCATION

THE Conference summoned to meet in Madras to discuss the question of affording further facilities for extending Female Education was held in Madras on the 13th and 14th instant in the Old College Buildings, Nungambankam, under the Chairmanship of the Hon'ble Mr. J. H. Stone, the Director of Public Instruction. Of the members appointed by Government the following did not attend:—Miss Macphail (on furlough in Scotland), Mrs. Srinivasa, the Inspectress of Schools, and the Hon'ble Mr. V. S. Srinivasa Sastriar (who was absent in Simla).

Representation having been made by the Catholic Community of South Canara, the Collector suggested the appointment of the Rev. Mother Aloysia of St. Anne's Girls' School, Mangalore, as a member of the Conference. The Government having accepted the suggestion, the Rev. Mother Aloysia also attended.

The first day of the Conference was devoted to the formation of Sub-Committees who discussed the various aspects of Female Education, *viz.*, Primary, Secondary and Higher Education, and on the second day the Conference adopted resolutions which were to be forwarded to the Government of India.

It is reported that the question of imparting religious and moral instruction to girls was left out owing to wide divergence of opinion and impossibility of arriving at a practical scheme. Hence no resolution was passed on the subject. Dewan Bahadur Seshagiri Rao of Cocanada is stated to have urged the teaching of Hinduism to

Hindu girls, but Dr. Nair among others opposed the proposition. According to statistics supplied to members the number of girls attending the non-European Secondary Schools in the Madras Presidency in 1916 is 7,837 as against 7,251 in 1915, while the number of girls in Elementary Schools is 279,863 in 1916 as compared with 264,881 in the previous year.

The general opinion in regard to the means of providing further facilities for the extension of Female Education was that the time had come for establishing a Secondary School for girls in each District Centre.

The Conference also passed a resolution recommending liberal capitation grants, and the Conference is understood to have come to the conclusion that the control of primary education may be entrusted to Local Bodies.

ENGLISH, THE LANGUAGE OF ALL INDIA

In his presidential address at the Tanjore District Conference the other day Mr. C. P. Ramaswamy Aiyar raised a topic of much interest, which many public speakers and writers in this country are generally content to leave severely alone. He expressed the opinion that the proceedings of the Conference ought to be conducted in the vernacular of the district, as otherwise its usefulness must be limited. On the other hand, it is admitted that the political movements which have been so strongly in evidence in India during the past thirty years would have been impossible if they had not found in the English language a medium of communication. Mr. Ramaswamy Aiyar went on to tell the Conference that he was obliged to speak in English because he could not have expressed himself as he wished in any other language which he knew. The nascent political life of India, in fact, thinks in English, because it has derived all its political ideas from English history and literature. Consequently its natural tendency is to speak and write in English, and if it is ever called upon to express itself in the vernacular it finds the task so difficult and distasteful as to be almost impossible. This discovery is highly important, for it means that the progress of India is inextricably bound up with the knowledge of the English language, and therefore that the study of English rightly comes first in every scientific and comprehensive scheme of educational reform. This truism has long been recognised, and has been accepted with special enthusiasm by Indian reformers, who so far as they and the entire class to which they belong are concerned, find English increasingly necessary and useful in every relation of life. Occasionally the secular tendency of English to diffuse itself throughout India experiences a check. During the height of the Swadeshi movement in Bengal a dozen years ago there was a determined effort to make the use of the vernacular a test of patriotism; shops in the northern quarter of Calcutta blazed out into flamboyant signs in Bengali, and a certain number of protest meetings were conducted in the vernacular, although in most cases fervent speakers clad in country-made garments preferred to denounce the foreigner in his own language. This phase passed, but the tendency to reassert the claims of the vernacular recurs at intervals, one of the most notable recent instances being the proposal now under consideration by the University of Bombay to make the vernacular the medium of instruction not merely in high schools but also in colleges. These reactionary measures are obviously doomed to failure. Whatever possibilities the future may contain for India, the substitution of the vernaculars for English is certainly not among them. On the contrary, Mr. Ramaswamy Aiyar's naive confession points to an ever tightening connection between the evolution of Indian ideas and their expression by means of the English language. At the present moment it is found that English is essential to progress in the arts and sciences and also in business life. As time goes on it will probably be found increasingly necessary in social, literary and domestic life. The tendencies, in fact which point to English as the universal language of the future, must promote its spread in India to an extent of which it is difficult to limit the possibilities.—*Statesman*.

University Ideals

(By Sir Narayan Chandavarkar)

A LEARNED English lady, wife of a Member of Parliament, visited India in 1890 and spent about a month in Bombay, visiting Indian homes, schools and other public institutions in the company of the late Mr. Justice Telang, for whom she felt great admiration because she had heard in England from retired Governors of Bombay and others that he had the combined talent of the statesman and the scholar. She had frequent conversations on literary and antiquarian and social subjects and she asked him: "Why don't you devote yourself to scholarship exclusively?" He replied he should very much like to do that, but that the conditions of India as they existed required him to engage in public activities. The lady agreed. She said: "From what I have seen and read of Indian conditions, I think you are right, Mr. Telang. India wants of her leaders just now social statesmanship. I use the word social in the wider sense we use in England, than seems to be common here. Scholarship must bide its time."

That remark of the English lady hits off the exact position and function of our University in the initial stage and has a bearing on the question debated in these columns as to its failure to produce "intellectual giants." Indian history divides itself into five periods. First the Vedic period was one of India's youth, when life was to people in India, as it was to the ancient Greek, full of joyousness. It was a life of social activity, human interest, and enjoyment, symbolised spiritually by ceremonial observances and sacrifices. When in the long run the form of ceremonies gained ascendancy and made the social life, mechanical, Buddhism and Jainism rose in revolt and converted the people to a life of contemplation and of renunciation of the world. After Buddhism had done its work there was a Vedic revival which, led by the great Shankaracharya, drove Buddhism out of India and brought back Brahminism, but not without adopting the ascetic view of life of Buddhism. Scholarship increased both in the Buddhist period and the period of Brahman revival which followed it, but it was the scholar who left the practices of society alone and to drift, and concerned himself generally speaking with questions of *moksha*, salvation in the life to come. Even the period of the saints which followed the Vedic revival could not get rid of the dominant idea that life and the world were delusions. It was in these conditions of India, with society and State in a kind of drift and chaos, that England found the country when our Universities were established. Their first aim was to produce men of enlightened action, not men of mere intellect but leaders who could treat life as real, reconstruct our social conditions—using the word social as including the political also—so as to adopt them to the present by the light of India's past and the new western light.

Hence Ranade, Mehta, and Telang had to give up the pursuit of pure scholarship and act the part of "the politician, who is philosopher in action." Had they shut themselves in from their social surroundings and devoted their lives to scholarship and written books in the grand style, they might have perhaps succeeded in reflecting immortal credit on the University but at what cost? The people would have had no leaders inspired by the right sort of human interest in life and Government no true interpreters between them and the people. British statesmen expected in those days of University men to lead, educate, and elevate the people both by thought and action and more by action than by thought. The criticism made against Indians in their time was that they loved more to think than to act, more to dream than to do. That criticism men like Ranade, Mehta and Telang had to combat by their lives of public activity.

I do not say all this by way of apology for paucity of scholarship among us. It is a law of national progress that, well-directed, it runs on certain well-defined lines. The map of action, of public activity, of popular interest comes before the scholar. Abraham and Moses, as men of action, preceded the prophets and judges. The first Apostles of Christianity were men of action, who mixed with the multitude. The intellectual giant, the scholar, St. Paul came after them. Poets wrote odes of love but the man and woman who lived love preceded them.

Scholarship means exclusive leisure for patient research and deep thought. Ranade, Mehta, and Telang belonged to the first period of our University life when social leaders were needed more than scholars. When in 1879 or so the Deccan Education Society, which has since culminated in the Fergusson College of Poona, was started and some of our University graduates became its members and pledged themselves to a life of devotion to teaching and scholarship, I remember what Ranade and Telang said: "Now", said they, "we are entering on a period of scholarship. These young men mark a necessary stage in our University life which calls for scholars." Telang's words in particular deserve to be cited:—"University men of my time have had to be of the earth, earthy, cold, calculating, with no leisure for scholarship. But this new school of University graduates opens a new chapter—a much needed chapter—in the history of our University. It promises us a race of scholars." And the late Sir James Fergusson as Vice-Chancellor of our University hailed the Fergusson College Professors as the heralds of the new age of University scholarship. The demands, not to say the temptations, of public life and political activity have no doubt proved too strong for some of the Professors to cling to the Goddess of Scholarship as a jealous mistress. That, let us hope, is a passing phase.

And now the time has come when the world has a right to expect scholarship of the genuine type among our University men. For that reason I welcome "Critic's" letter, though he has not given Ranade, Mehta, and Telang their due. It is no sufficient excuse that we labour under serious disadvantages. The scholar has to live and labour on what Carlyle called "coffer alms and the love of God." He has to be what our Hindu Scriptures describes as a *Khumbi dhanya*, i.e. one who night and day woos the Goddess of Learning and Research by living on grain stored in jars sufficient for six days or at the most for a year. That phrase forms the Hindu ideal of scholarship and is best understood in English when we think of the formula of the first founders of the *Edinburgh Review*, who sought to cultivate literature on a little oat meal. Our Hindu Scriptures tell us that our *Rishis* proved great scholars and saw the vision divine and human and constructed the polity of society and State because before entering on their active work of the world they had lived amidst the spell of nature's silence as scholars and fed on mere herbs, fruit and open air. Scholarship means poverty, the denying of pleasures and clubs, which Huxley described as "the humbug of modern society." The late Mr. Murray, whose Dictionary is a monument of its kind, had to work in rich England without getting the adequate support he deserved and yet he faltered not but worked right to the end of his life, a modern instance of Macaulay's definition of a scholar as one who pursues Plato with his feet on a fender.

At the same time while we Indians do not, and have no right to, expect the rewards and comforts of life for the pursuit of scholarship or any tender treatment, we have a right to demand equality of opportunity. We should not have had Sir Ramkrishna Bhandarkar's scholarship with a European reputation, had not the late Mr. Edward Howard, Director of Public Instruction in Bombay in the fifties and sixties of last century, given him the starting push. Sir Ramkrishna, soon after he had taken his degree in Arts, wanted to go the way of our University men and become a graduate in law and flourish as a lawyer. Mr. Howard interfered: "Look here, Ramkrishna! Give up all notion of law and lawyers. Come now, I make you at once Head Master of the High School at Karachi in Sindh. Take it up. Sir Bartle Frere, our Governor of Bombay, is fond of Sindh and Sindhis, because he served there for years. If you make your mark as a teacher in Sindh and further pursue your Sanskrit learning, Sir Bartle is sure to spot you out and you will mount high. Come, decide at once in the way I ask." The decision was instantly made and the scholar formed.

Our University has lagged in point of scholarship, our ideals have been of the low level under the gospel of the practical and utilitarian, so far, it is true, but signs are not wanting that we are waking up. Scholarship and research are in the air. And as for the material to hand, in spite of all the irresponsible talk and writing against the students of the present generation

those of us who day by day mix and study with them and know what budding brilliance there is—only it requires to be fostered, encouraged, and wisely directed to let it grow into the right kind of scholarship. It is the old cry over again—the harvest is truly plenteous, but the labourers are few.—*The Times of India.*

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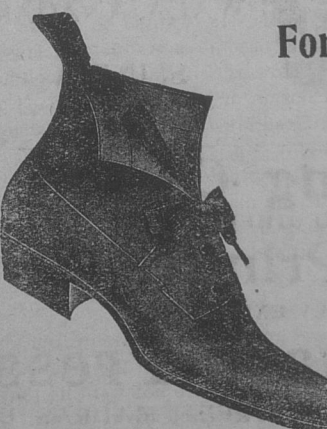
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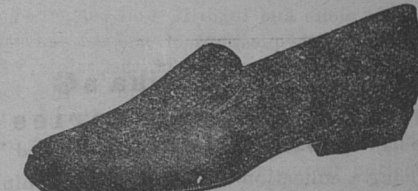
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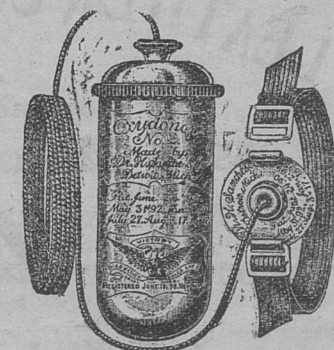
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**THE
Social Reform Advocate**

(Published Every Saturday)

Office:—264, THUMBU CHETTY STREET

Editor:—O. KANDASWAMI CHETTY

Vol. III

MADRAS:—SATURDAY, 3rd MARCH, 1917

No. 5

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THE SOCIAL EFFECTS OF VOLUNTEERING
POLITICIANS have heartily thanked Lord Chelmsford's Government for having allowed Indians of all classes to join the Defence of India Force. The social reformer may speculate on the probable social consequences of the privilege. Much depends upon the extent to which it is utilised and the length of time during which Indian Volunteers are considered necessary. In whatever way the present war may end, the peace will not inaugurate the millennium, and if this is to be the last of the wars on this planet, the nations of the earth cannot prevent future wars by disbanding their armies; they are likely to realise more vividly than ever the need of citizen armies. It is probable, therefore, that the experiment now introduced will result in a permanent military organisation. If so, Indian Society will develop certain new features. We hear it said in Southern India that the Kshatriya caste is practically extinct. The caste, with its traditional privileges of wearing the sacred thread and reciting the Vedas, cannot be revived. But the Kshatriya spirit will be revived. Secondly, the opportunities allowed to all castes to distinguish themselves in the military profession will materially improve the prospects of the lay Dravidas. At present practically the only avenue to prominence in public life is supplied by the University: one must pass certain examinations held by that body in order to serve the country in any important capacity. When all castes serve the Government in so essential a sphere of activity as the defence of the country, the justice of a more equitable distribution of the honours of the public service in all branches will be more readily recognised than at present. Lastly, the new Kshatriya spirit may exert a healthy influence on some of the enervating marriage customs, which have derived strength from the popularity of the literary professions.

CLASS DISTINCTION IN THE ARMY

THOSE who look upon reforms from no higher standpoint than that of removing causes of dis-

content, will always be disappointed; for nothing will give a nation permanent and unalloyed satisfaction, and something to grumble at will always remain or come into existence. It is now complained that University standards are unnecessarily raised, merely to reduce the number of graduates. It may possibly be complained hereafter that the standards of qualification for military service laid down by the department are unnecessarily high. His Excellency the Viceroy has explained that it would be waste of money to maintain a force for which the country has no need and which is not efficient enough to serve the needs of the country. What the country needs can best be judged by experts. Nevertheless, when the question of admitting Indians to a privilege is discussed, others than experts will also demand to be heard from other standpoints than that of military efficiency. Then again, up till now the Indians in the army have not been drawn from a class accustomed to compare their position with that of Europeans. Educated Volunteers will begin by instituting comparisons. The military experts are not individualists: they are accustomed to think of class qualifications. They compare the Panjabis as a class with the Tamilians as a class: the Gurkha and the Rajaput, the Bengali and the Mahratta, are weighed in the balance by the class, and in the same way they make rules for Europeans as a class and Indians as a class. Such rules may have some justification from their standpoint, but the politician does not compare breeds of men with one another, as the zoologist may compare breeds of horses or bulls. He is an individualist, and he will insist that no distinction shall be made between one man and another because of the general characteristics of the race to which they respectively belong.

INDENTURED LABOUR AND PASSIVE RESISTANCE

THE phrase "passive resistance" was appropriate enough when applied to the struggle of Indians in South Africa against the restriction imposed upon them by the Government of that part of the Empire. We have seen it applied to the present agitation in India against indentured labour, but the description is scarcely accurate. Those who distribute leaflets in the villages warning intending emigrants of the fate that awaits them in Fiji or elsewhere, may be resisting the recruiter, and they are quite within their rights in doing so. But the recruiter is not a Government servant and the Government does not undertake to facilitate his task or to supply labour to the Colonies. The Government merely recognises the emigrant's right to enter into an agreement of service and undertakes to protect him in certain ways. The agitation is directed against the recognition of this right, because the protection can never be adequate and the conditions of social existence

in the Colonies are too bad for the emigrants, and beyond the possibility of radical improvement. It may or may not be possible to change the conditions of life radically for the emigrant, but the Government compels no one to leave India, and the agitation here cannot be described as passive resistance.

HOMOGENEITY OR UNION?

We should like those who are engaged in devising a substitute for the word "non-Brahmin" to remember that the existing castes do not seem desirous of giving up their caste names. It is a movement which embraces many castes that has to be properly designated. A Pillay remains a Pillay, a Nair a Nair, whether the non-Brahmin castes are collectively described as Kshatriya or Vaishya, Dravida or Pradhana, Prabuddha or Sanatana. It is not a single social organisation that has to be named but an aspiration common to many, or a group cherishing it, that has to be described in a word.

"JUSTICE"

A Word of welcome is due to "Justice," the organ of the South Indian People's Association and, we take it of the South Indian Liberal Federation as well. The journal will be conducted on the lines adumbrated in the non-Brahmin Manifesto; and some of the articles which have appeared in its leading columns make it clear that "Justice" will speak the Truth about the various questions political, economic and social, which wait for solution upon the intelligence and the moral capacity of the people and the authorities alike. We are glad to notice that the journal will espouse the cause of the non-Brahmin community in the largest sense of the word, including "the Moslem and Indian Christian Communities whose active friends and well-wishers we shall ever remain." The exclusion of the Brahmin is the exclusion of the element of exclusiveness, which in its practical outcome will make for an all-India inclusiveness comprehending the Brahmin purged of his sense of sacrosanct superiority.

Light for the Young

"What is a man born for but to be a Re-former, a Re-maker of what man has made, imitating that great Nature which every hour repairs herself?"—Emerson.

The New Movement and Its Policy.—The editor's description of me as a Brahmin is misleading. I am a Brahmin, who has been formally excommunicated. Standing outside the pale of caste, I write about the non-Brahmin movement from a neutral standpoint. If this movement had declared itself against caste altogether, I should have been glad. But its object is somewhat different. To the social reformer it is interesting partly as an instructive outcome of a state of things which he wishes to see ended, and partly as the potential harbinger of a really social movement for the consolidation at least of many of the non-Brahmin communities into one.

I notice with pleasure that the force of the objection to the negative, and to some extent anti-social, appellation bestowed upon the movement is felt by many. In devising a suitable name one has to consider what the movement aims at, or ought to aim at. A totally new word, which has never been adopted by any community, has fewer chances of acceptance than one which has had a history of its own. Then again, the new movement will do little good if it seeks to secure for one small class of people the privileges which another small class has enjoyed in the past. It must embrace the major portion of the population, if not the whole population. It seems to me that a word like "Pradhana", used as a substantive, is open to objection from both these standpoints. "I am a Pradhana" means "I am a principal person." It does not suggest that I am a member of any community which has had a history

in the past. What is more, it suggests that you have selected a few prominent persons out of a large mass; it does not suggest your identification with the masses. Eminence or predominance does not refer to numbers, but only to relative importance, which may be due to causes and influences not connected with numbers.

The word 'Dravida' is indeed very suitable. It is an old name of a people, and modern philologists have confined it to the languages of Southern India, though anthropologists have given it a wider meaning. The Sanskrit 'Dravida' becomes 'Dhamilla' in Pali Prakrit, or perhaps a Tamil word was first modified by Pali-speaking Buddhists, and further modified in Sanskrit. Anyhow it denotes a people. But without a qualifying adjective, it will not exclude Brahmans. I do not see why Brahmans should be totally excluded, and not proportionately included in a movement, but at any rate 'Dravida' does not spell non-Brahmans. I notice that words like Kshatriya and Vaishya are not appreciated, because in the past they have denoted castes inferior to Brahmans. Now, I have no partiality for these words, but in themselves they are suggestive of neither superiority nor inferiority. The Kshatriya and Vaishya Conferences of Northern India do not feel humiliated by the reference to their occupations. If you call an Englishman a merchant or a soldier, he does not feel that you have insulted him by placing him below a clergyman. It depends upon how you look at the various professions or callings. It is open to a Kshatriya or a Vaishya to claim equality with the Brahman. Their occupations are not menial, and Kshatriyas and Vaishyas are not less respectable than Brahmans socially, whatever their spiritual privileges may be. But if the movement avoids caste names altogether, either positively or negatively, it will be a distinct gain, even if the Brahman is excluded.

A name, such as the leaders of the new movement want, must reflect the sentiments which work in their minds. The rivals of Brahmans first pitted the Kshatriya, especially the Buddhist Kshatriya, against him. But the Kshatriya is practically extinct in Southern India. The Vaishya represents wealth, while the educated Vaishya would like to be credited with brains. Though claiming to represent forty millions, the Dravidian leaders would not be content to represent mere numbers, as distinguished from wealth, education and influence. One thing seems clear, that the Dravidian is awakened to the march which the Brahman has stolen upon him. Then why should he not call himself *Prabuddha Dravida*? It is a grand name, which a grand Sanyasi has bestowed upon New India. The "Awakened Dravidian" would certainly be a greater personage than the "non-Brahman."

The Brahman is not an exemplar in all respects. Higher ideals than his exist, and when he himself aspires higher, others cannot remain satisfied with his level. But how can the social reformer "pull him down"? The politician may seek to restrict his privileges in the public service or in public life, in the sense that he may ask honorary and stipendiary offices to be distributed among all communities more or less in the proportion of their numbers. But what can the social reformer do to him? The Brahman cannot be compelled to eat with others against his will. The Brahman may step down of his own accord: when he does that, he will cease to feel his caste superiority. In the municipalities and other local bodies, communal representation may be introduced. In the public service seniority and efficiency are the main considerations, and the British Government will not penalise the caste of a Hindu.

NAINAR.

Should Indians Study in England?

BY PROFESSOR HOMERSHAM COX

MORE than once Indian fathers have asked me about sending their sons to England and I have always answered that I thought for a young man of good character and intelligence the best plan was to send him as soon as he had finished his school studies. This opinion I wish now to explain and justify. It is hardly necessary to say that I assume that the present exceptional dangers have passed away and a state of peace has returned.

I will begin with a particular instance. An Indian Christian gentleman said to me: "I cannot get in India the education I want for my son. It is only suited for lawyers and Government servants. There is too much Milton in it." Then he went on to tell me about the career of one of his sons. The young man failed in his Intermediate Examination for Madras about fourteen years ago, so his father removed him from the college where he was studying and apprenticed him to a well known firm of Electrical Engineers in Calcutta. After two years he went to England to improve his knowledge of engineering and was employed by one of the most famous firms in the world. He stayed in England five years, earning his own living and not costing his father anything. Then he was sent by his firm to Calcutta on a salary of Rs. 400 recently increased to Rs. 450 a month. Now in the very year when this young man failed in his Intermediate, one of my Hindu friends passed his, afterwards passed the B.A. examination, became a teacher and is now drawing Rs. 108 a month. The contrast is sufficiently striking.

Of course, all young men cannot become electrical engineers. Still, a good many of them may, for there is every reason to believe that in the coming years electrical engineering will be very much developed in India. The case I have given is not an isolated one. A little while afterwards a Parsee friend told me almost exactly the same story about his own son. This young man, too, after studying in England, obtained an appointment with good pay, as an engineer, if I remember rightly, an electrical engineer, in Calcutta. Even more important than engineering, if possible, is commerce. At present the trade of India with the outside world is carried on for the most part through the agency of the European firms of Calcutta, Bombay, and Madras. But, apart from caste prejudices, it is as easy for an Indian to trade in England as for an Englishman to trade in India. Some of the Kashmiri makers of wood and metal work deal directly with London houses. But they are hampered, as I have seen myself, to some extent, by their imperfect knowledge of English. It is still worse in Kulu where men who understand English are not easy to find. Puranchand, a Panjabi tradesman of the Dhusar caste, several times came to me, when I was living there, to help him in his correspondence with an English Karachi merchant. If it had not been for the accident of my being in Kulu at the time he would have been put to a good deal of inconvenience. English is the only means by which the Indian can communicate with the rest of the world, not merely with England and America, but with the continent of Europe and Japan. He will acquire a better command of English in six months in England than in six years of study at an Indian College.

The only way in which any language can be properly learnt is by frequent conversation with educated men, and still better, with educated ladies, who speak it as their mother tongue. Indian students, however, except

those who live in the large towns, have few opportunities of talking with Englishmen. The teaching of English by means of books only would not be satisfactory in any case, but in Indian Colleges it is worse even than it need be. "There is too much Milton in it" as my friend said. It is well for Indians who are already thoroughly familiar with the language to read Milton, but to use Milton as a means of teaching English is folly. Two or three months ago a young Indian who had failed in his Intermediate Examination came to see me. I was sorry for him, but after talking with him I could not wonder at his failure. He only understood the simplest sentences, such as "When did you pass your Matriculation Examination?" "At what college did you study?" after I had repeated them two or three times and I had equal difficulty in understanding him. Yet this young man had been compelled to take up Lycidas for his examination. The beauty of Milton's verse can only be perceived by the trained ear. His metrical effects are not obvious like those of a ballad, but extremely subtle, and escape the foreigner altogether unless he has learned to pronounce English as an Englishman does. Yet young Indians who cannot pronounce the commonest English sentences correctly are required to study Milton.

The sad thing is that no Indian can study engineering or medicine unless he has passed an examination in the English taught in Indian Colleges, an English which is useless for all practical purposes. About three-quarters of the candidates fail and lose a year of their lives or give up their studies altogether, and this at a time when India has urgent need of more medical men and engineers. In one Intermediate Examination the candidate is asked to illustrate from his texts the characteristic attitude towards Nature of any two of the following poets: Milton, Gray, Cowper, and Wordsworth. It is a question which even an Englishman of mature age who is familiar with these poets would find difficult to answer offhand, and it is asked of a young Indian who knows English very imperfectly and has never seen anything of "Nature" as it is in England. Of course he cannot really answer it, but if he can reproduce some passage from one of the small cram books prescribed by the University he will satisfy the examiner. In another paper the candidate is asked about the Tree Igdrasil. I doubt whether it is of any use to any human being to know what the Tree Igdrasil is; I am certain that it would be of no use to my friend Puran Chand. What he wants is practical English that will be of use to him in his commercial correspondence.* But I am afraid there is no hope of any improvement in the study of English in Indian Universities. There are too many vested interests, both Indian and European, in favour of the traditional methods.

In every civilised country there are many people who earn their living by engineering or commerce while the number of those who devote themselves to pure scholarship is always very small compared with the population. It is much smaller in India even than in other countries.

* I have just had an opportunity of talking with one of the leading Hindu merchants of the United Provinces about the subject of this article. He confirms my previous belief that the "vernacular" teaching given in the schools of the United Provinces is useless for the tradesman. He agrees with me that a knowledge of English commercial methods would be useful, but thinks it should be given later than I had suggested. The Indian should first become thoroughly familiar with the commerce of his own country and when he is 22 or 23 go to England for a year to study English methods.

For this reason I only consider scholarship in the second place. At present very few students care to pursue their studies even as far as they might pursue them in India. Of these few, I should say, from my experience as an Examiner in Mathematics in Allahabad, Calcutta and the Punjab, that in any Indian University in any particular year only one or two students have sufficient natural mathematical ability to make it profitable for them to study further. But for those who belong to this very small minority and wish to become thoroughly trained mathematicians, study in England is essential. I confess that when I was at the Muir College I was not competent to teach my pupils up to the standard of a high wrangler. Every teacher in India who is honest and knows the facts would make the same confession. Only the vain or ignorant would assert the contrary. Indian colleges can teach very well up to a certain point but the student who wishes for, and can profit by, the highest teaching must go to Europe. Two of my own pupils have heard the lectures of Thomson, Larmor, Hobson, and other younger mathematicians at Cambridge, of Klein and Cantor at Göttingen, of Poincaré at Paris. Obviously they could not have obtained the same advantages anywhere in India.

The truth is Indian colleges are merely schools and give merely a school education. This may offend those Hindu "patriots" who wish for flattery and consider every Englishman who tells the truth an enemy. But I believe there are readers of the *Social Reform Advocate* who understand that to tell the truth is not a proof of ill-will, nor, for that matter, to flatter a proof of goodwill. Even the best of the Indian Colleges are not equal to English schools of the second rank such as Dulwich or my own school Tunbridge, and most of them are very inferior schools indeed. When I came to India there were five Colleges in the United Provinces which were considered so superior to the others that their principals were ex-officio members of the Syndicate. Of these five principals only one was a scholar. I do not mean in the least to disparage the others, for they were perfectly competent for the work they had to do. It does not need a scholar to dictate notes about the Tree Igdrasil or to teach Indian students to write about Wordsworth's attitude to Nature. Mr. Gough, the only principal in the United Provinces at that time who was a scholar, was not more successful than the others as a teacher. In fact, if I remember rightly, some of them got a higher percentage of passes than he did. It may even be doubted whether for some of the work of Indian colleges scholarship is not a disadvantage. In one of the Calcutta B.A. papers, the student is asked to write short notes on the meaning of *any six* of the following: æsthetics, conservation of energy, the mechanical theory of the universe, etc. As this is one of six questions to be answered he has five minutes for each of his short notes. Probably the less a teacher knew about mathematics and physics, the better able he would be to teach his pupils to explain conservation of energy in five minutes.

Naturally the education given in such colleges while good enough for lawyers and Government servants is not sufficient to produce a scholar. A man can only become a scholar after years of hard work, at one particular branch of human knowledge, under the guidance of older scholars. The self-taught man may have much greater natural ability than the scholar, but he has not gone through the necessary discipline. It is true that in some cases of extraordinary genius, such as those of the English miller Green, and

more recently of Mr. Ramanujam, the self-taught man may produce important results. But such cases are extremely rare, and even Mr. Ramanujam would have gained something by going to Cambridge earlier for he would not have spent his time on problems that have been already solved. Now to bring out eminent European scholars to lecture in India seems to me almost an entire waste of money. Unless the students of Calcutta have altered very much since the time I was last an examiner there, scarcely any of them could have profited by Dr. Forsyth's lectures. They needed to be taught much more elementary things first. I found that most of the M.A. candidates did not know things that an English sixth form school boy who was going up for an Entrance mathematical scholarship at Cambridge would have known. At present there are so very few Indian students who have the desire and capacity to become scholars that it is cheaper to send them to Europe than to bring out European scholars to teach them.

Last of all, there is the class of Indians of independent means whose sons can afford to study without regard to the need of earning their living. The corresponding class in England has always thought foreign travel an essential part of a liberal education. It is neither so difficult nor so expensive for an Indian to visit Europe now as it was for Milton to visit Italy in the first half of the seventeenth century. Unfortunately among rich Indians the desire for intellectual culture is in too many cases wanting.

The Gita versus Prof. Sundararaman:

"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

The address recently delivered by Sir S. Subramania Aiyar at the opening of the Vishistadwaita Academy has provoked in one of the Madras dailies, a controversy so outrageous, apart from its indescribable absurdity, that its publication in the well-known Daily could only be explained in the light of its inveterate hostility to the non-Brahmin movement. Professor Sundararaman who began to study Sanskrit at a very advanced age, and only after retirement from Government service, and who has been for many years not under the thumb of a few of the most bigoted and unenlightened Brahmin Pandits I have known, rushes only too frequently into print with oracular pronouncements which are invariably as offensive as they are opposed to common sense. To pit the Bhagavad Gita against Professor Sundararaman will be regarded even by the Professor as a sin and it manifestly involves an injustice to the great Scripture of the Hindus. The orthodox Brahmins all over the country and the heads of the Brahmin Mutts would do well to subscribe forthwith a few lakhs of rupees, and order a statue of Prof. Sundararaman, to be installed with appropriate religious ceremonies in Benares or at Kumbakonam, on the sacred banks of the Kaveri or the Ganges, in pious appreciation of the great service he has rendered to decadent Brahmanism in making and announcing the grand discovery that "Sudras" are disqualified from "Brahma Vidya" and meditation on the Brahman. I am not interested in Ramanuja or his speculations, barren or fruitful as they may be, and I regard life as being far too serious an affair to be devoted to the study of every philosopher who ever "put pen to paper." I believe, and Hindu traditions absolutely

support me in the belief, that the Bhagavad Gita is a work of the very highest authority—the cream, as a Shloka has it, of all the Vedas and Upanishads,—and that whatever conflicts with statements in the Gita should, therefore, be summarily rejected. The Bhagavad Gita is a cosmopolitan book of Wisdom, enshrining the loftiest philosophic and scientific verities, and it may be observed, by the way, that its philosophic explanation of the universe and its origin is in complete accord with the latest scientific exposition of hylozoism by Professor Ernst Haeckel and others. The host of commentators on the Gita have merely succeeded in obscuring its simple meaning, in muddying the beautiful fount of inspiration, in warping the magnificent work from its obvious purpose of making men happier and wiser, and in utilising it for the support of their prejudices and fatuous theories.

The words "Brahman", "Vidya", and "Samadhi" or meditation have a meaning in the Gita, altogether different from the Pandit-meaning of those terms: to understand the Gita aright, and to profit by its study, Brahman should be interpreted as laws of nature to which all beings, human and non-human, are subject, Vidya as science that explains those laws, and Samadhi as the mental concentration needed for the study and the right understanding of those laws. Happiness which it is the endeavour of all beings to secure, is (according to the Gita) dependent upon a proper and an intelligent apprehension of the forces and powers of Nature and a loyal co-operation with them. And none is debarred from the study of Brahman, or Brahma Vidya, but all are welcome to the enjoyment of happiness that must necessarily result from a scientific, thoughtful and concentrated study of man's environment. It is repeatedly laid stress upon in the Gita that the only sin in the world is "ignorance"—ignorance of one's environments—and that the only weapon with which the sin may be expiated, the ignorance removed, is the weapon of knowledge,—scientific knowledge which alone confers bliss, makes man happy. *That this knowledge may be acquired by all, and that the happiness resulting from the acquisition of such knowledge all are entitled to, is indisputably evident from Verse 32 in the Ninth Chapter of the Gita in which Shri Krishna says that the "Para Gati" or the goal transcendent is as well within the reach of women and Sudras as within the reach of Brahmins and royal saints.*

Professor Sundararaman has been wise and discreet enough in his letters to the press not to define the term "Sudras", for in any definition he might hit upon he would perforce have to include himself. Such pharisaical self-righteousness as he preaches cannot but excite at once ridicule and compassion. "Thou seest the mote in thy brother's eye, but not the beam in thy own." Does the Professor presume to be a greater authority than the Gita, and does he fancy that the pontifical airs he assumes will awe and impose upon any but babies and infants? The Gita rightly occupies the place of eminence among the Hindu Books by reason of the liberality of its teaching, and of the philosophic and scientific value of the instruction imparted in it; it advocates no rigid caste-distinctions, assigns to no caste exclusive privileges and prerogatives, but exhorts all—men and women and the lowest-born as well as the highest-born—to improve life's opportunities, to ameliorate their condition, material and spiritual, and attain to the happiness of earth and bliss of heaven. Prof. Sundararaman and others of his narrow school of thought would do well carefully and thoughtfully to study the Gita and

ponder over the divinely cosmopolitan character of its teaching, before making an exhibition of themselves in the press and on the platform, and setting up as religious dictators and hierophants.

44, BALACHETTY AGRAHARAM,
KUMBAKONAM, } S. V. SUBRAHMANYAM.
February 25th, 1917.

The Present and the Future

[BY AN OBSERVER]

NOT all the sophistry in the world can induce a patriotic and intelligent non-Brahmin to think that at the present moment what is called Home Rule will be to his advantage. From an All-India view of the question, it has always been a self-evident proposition that it is British rule which unites the various races, classes and communities of India, and till that union is completed, till a united Indian nation becomes a reality, the authority of the British rule must continue undiminished. The elements that constitute a nation are well-known. The impatient Indian idealist imagines that he could summarily dismiss nearly all the fundamental requisites of nationality and yet India could become a nation, because there is one common Government for the whole country. But what becomes of the common Government itself if Home Rule becomes an accomplished fact to-day? Its authority becomes undermined, and it will cease to be the essential instrument of Indian unity which it has been for generations past.

The Indian National Congress has been made possible because of the English tongue. But the Home Ruler and the Revivalist would promptly dispense with the English language itself. He wants the vernaculars to be rehabilitated and English practically cast out. What is this agitation for the introduction of the vernaculars as a medium of instruction but a sinister move to displace English altogether? If English disappears, where is the other Indian language which is going to take its place? There can be no united Indian Nation without a common language, and no Indian language has yet been discovered which would be accepted as a common language by all the races of India. The revivalist, who significantly enough is also a Home Ruler, indulges the hope that he can take the people of India back to the Brahmanical India of old, because he finds that the modern Hindu is no respecter of his sacred person and authority.

Now, ignorant critics ask, why millions of non-Brahmins oppose the grant of immediate Home Rule since the central principle of Home Rule is the sovereignty of the majority. But these estimable persons ignore the fact that what matters is not numerical strength, but their improved outlook on life and their enhanced sense of self-respect. India is the land of a dreamy philosophy, and that philosophy has been made use of to drug the multitude to a life of inaction and slavish obedience to the priestly class.

The demand for higher Government appointments has been the chief article in the creed of the Indian politician. There is a story told of the Indian deputation which visited England in 1896 which is not without interest in this connection. That deputation went to Birmingham to help the candidature of Mr. John Bright against that of Lord Randolph Churchill. The deputation had a private interview with Mr. Bright at which Mr. Joseph Chamberlain was also present. Asked by Mr. Bright to explain the aims and objects of the Indian National Congress, which at that time was quite an infant institution, the delegates explained their views fully, at the end of which Mr. Joseph Chamberlain quietly intervened with the remark, "in other words all of you, educated Indians, want high Government appointments for yourselves."—Justice.

"A Brahmin Plea for Non-Brahmin Support of Home Rule"

A NON-BRAHMIN REPLY

THE non-Brahmin has, throughout the history of this country, been the humble follower of the Brahmin. Though he never perhaps sank to the ideal depths of slavishness depicted by Manu, he seldom had the courage to stand on an independent footing. It was natural therefore that when the other day the South Indian Liberal Federation of Madras broke through this three thousand-year-old habit, the Brahmin Press was simply infuriated. But after the first outburst of fury, maturer consideration restored to a certain extent their equanimity. They had reluctantly to recognise that after all there is such a thing as the People who could not always be ignored. It seems to me that recently a soberer tone has characterised the utterances of the Home Rule papers in discussing the non-Brahmin question. From threat and abuse they have descended to persuasion.

The article, "A Brahmin plea for non-Brahmin Support of Home Rule," published in the last issue of this journal, is one of these sober attempt at conversion. "Indian" pleads for non-Brahmin support of Home Rule on two grounds: *First*, That Brahmins never at any time kept the non-Brahmins down. *Secondly*, that if India had Home Rule, the Brahmins would not be able to keep non-Brahmins down as the latter would form the majority of electors. To prove his first statement "Indian" says that this country has always been governed by non-Brahmins or non-Hindus—never by Brahmin kings. How then can it be asserted that non-Brahmins were kept down by Brahmins? If I were discussing a theoretical question whether under certain circumstances Brahmins could or could not keep down the non-Brahmins even under the rule of a non-Brahmin king, I would point out that mentioning the ruler of a country is not equivalent to the finding out of what I may call the incidence of political power. But such a theoretical discussion would be of no value whatever; for no laboured proof is necessary to show that both under non-Hindu and non-Brahmin king somehow or other the Brahmins did continue to keep the non-Brahmins down. We are here not concerned with the means by which they won this power of dominating over others, we are only concerned with the fact that such domination existed. We have concrete facts before us. The figures given by Mr. Theagaraja Chetty, whose accuracy there is no reason to doubt, prove beyond doubt that there is a Brahmin domination in almost all Government departments. And there are reasons for thinking that in many cases this is due to a clan-feeling very strong among the members of the Brahmin community. With regard to Ancient India it is undoubted that there is a book called the Laws of Manu. We need not discuss why it was that non-Brahmin kings allowed the promulgation of such books. The mere existence of that book is enough to show that the Brahmins did keep down the non-Brahmins.

As regards the second statement that with the broadening of the electorate the non-Brahmins would get an undisputed majority, again what I called "the incidence of political power" must be considered. It is feared that owing to the backward condition of the non-Brahmin castes and the existing disunion among them, their numerical superiority will be rendered ineffective and the astute Brahmin with his strong clannishness will be the master of the situation. This, I believe, is the

fear that the South Indian Liberal federation entertains. But there are further and stronger objections. However broad the electorate of an Indian Home Rule Parliament may be, it cannot, under the present circumstances, be broad enough to include the working classes. Power, therefore, will be in the hands of the high-castes, whether Brahmin or non-Brahmin. What will be the fate of our fifty millions of untouchable labourers? As long as the spirit of caste lives and flourishes among us—Brahmins as well as non-Brahmins—as long as millions of untouchables continue to exist in our midst, so long must we be regarded as unfit for Home Rule—for serious political responsibilities of any kind. We are often told that such an attitude is unpatriotic, that sectional interests should not be allowed to jeopardise national aspirations. We need not be afraid of political catchwords, which mean nothing. How can a nation that is as yet only a hope, a dream, have any aspiration?

What is Home Rule? It may be defined as the rule of the people by the people for the people. This is the noblest political ideal that ever inspired a country; and we are all Home rulers in the sense of desiring to see this ideal realised. We know, of course, that this is the avowed object of the Home Rule leagues of Madras and Poona. But we oppose them because their actions show that they are insincere in the pursuit of this object. If a man really wishes to introduce "rule of the people by the people for the people" the first step he will naturally take will be to secure for all persons in this country the status of ordinary human beings. At present 50 millions of our countrymen are treated as untouchable beasts whose approach spreads pollution. Of all the evils from which India suffers this is the one of the greatest magnitude. And this is the work not of the alien Government, but of the higher castes from whom the ranks of our political leaders are recruited. I don't even say that the Home Rule League should abandon political work till the final extinction of caste.

What I ask for is only that the members of the Home Rule League should assert their sincerity by giving up caste themselves and making the violation of caste one of the conditions of membership. Class spirit and national spirit are mutually antagonistic. We read in the history of European countries how the class-spirit which was strong in the Middle Ages had to decay before the nations of modern Europe could grow. Our present Home Rulers wish to create a nation and simultaneously to perpetuate caste. This is like wishing for midday and midnight to occur together. It is an impossible feat. We are told we were politically great in ancient times when India was independent. We are reminded of Chanakya's writings and Chandragupta's government. I admit that we had well organised governments founded upon conquest and the slavery of one race by another. But we never had a nation; or any nation of democracy. These ideas came in with the advent of the British. Further a Home Rule government based upon caste will never last long. For why did the British first come in? Because we were weak. We were weak because Caste prevented our offering a united front to our enemies. If a Home Rule government is established on the same insecure basis, what guarantee is there that very soon we shall not have operating among us those causes of disunion and weakness that brought about our original downfall?

Therefore the only sure and wise method of striving for Home Rule is to uproot caste, to kill the caste-spirit. But to-day that spirit shows no signs of weakening; nay, it seems to revive and flourish under the

aegis of the Madras Home Rule League. This shows that the higher castes of this country have not yet understood the real cause of our country's misfortunes, or that they are so selfish that they will not give up their right of tyrannising socially over those below them. Adversity has some use. And subjection to a foreign government is good till invidious and unjust distinctions are levelled down. Common suffering must teach us the great lessons of democracy and brotherhood. We, the lower castes, claim to be men—and until that is recognised we do not want to have anything to do with these social tyrants. The European may treat us as an inferior; but the Brahmin will treat us as a beast, untouchable and polluted; the only hope of bringing the higher castes to their senses lies in the continuation of foreign rule.

This is, I know, a sad, a shameful thing to say—that we require the presence of the foreigner to compel us to treat our brothers as men. But nothing is gained by shutting our eyes to fact; and the shameful lies not in the telling of it, but in the fact itself. "Class animosities," says "Indian," "are easy to create but very difficult to kill out." Quite true. The caste system is a standing example. Let us, true Home Rulers, try our best to root out all class animosities by pulling down the Brahmin from his pedestal and elevating the Chandala from his abyss. If this preliminary work of national reform is effected, the attainment of political Home rule will be a comparatively easy task.

The tree is known by its fruits; and judged by this old biblical test, the Dravidian movement is most praiseworthy. Young as the movement is, it has distinctly sobered the tone of the Brahmin Press; it has taught our Home rulers that even the despised Sudra has, even after three thousand years of Brahmin domination, enough spirit left in him to raise a voice of protest.

E. RAMAN MENON.

Letters to the Editor

BRAHMIN MUTILATION OF DRAVIDIAN SCRIPTURES

SIR, In the 17th February issue of the *Advocate* there was an interesting contribution on the subject of Brahmin mutilation of Hindu sacred books. In no uncertain voice the Orientalists condemned this fraud of the Brahmins, and I shall here quote "the words of one of those who had attempted to interpret Indian feelings for the benefit of Englishmen, in his introduction to a book published in 1871 by him on Folk Songs of Southern India," Mr. Charles E. Gover states:

"It is the common remark of all who study Dravidian literature that the older it is the purer it is. The fact is induced by the growing influence of the Brahmins. At first warmly repelled, because of the pretensions of the priesthood, it gradually forced its way to the front, as the influence of an educated and closely united class ever will, mainly because it embraces all the higher literature. For a while the fight was evenly maintained, but the foreign element progressed till almost the whole written literature of the Hindus became Brahmanic. Indigenous poetry fell into undeserved contempt or, where that was not possible, was edited so unscrupulously, that the original was hidden under a load of corruption. Take for example the Songs of Sivavakyer. Purely deistical and strongly opposed to idolatrous and cumbrous ceremonial, they were so vigorous as poetry, so fervid in expressing the inmost feelings of every honest heart and took such

a hold upon the people, that they could not be burked. What followed? The Brahmins have corrupted what they could not destroy. The editing of all books gradually fell to them, because they alone had the leisure and knowledge that literary labour required. To the public demand for Sivavakyer they responded by issuing "expurgated and improved" editions. Each editor added new names and references to Siva or Vishnu, left out further verses from the original, and softened still more the many vigorous phrases. This process was continued till it became almost impossible to discover the original. The Mackenzie MSS contain but one mutilated copy of a decently pure collection. The only copies that I have been able to purchase are as obscure and overloaded with puranic superstition as the legend of any pagoda. The same thing has occurred with all the best Dravidian poetry. The "Gnana Venba" cannot be obtained at all, though in the 15th century it was one of the most popular of books. The "Thiruvalluva Charitra" has been remodelled till it appears that every early Dravidian writer was a Brahmin, although the very object of the book was to show that Thiruvalluva and his fellows were Pariahs. Still the book is looked upon as something almost heretical, and this because it seems to show that Brahmins could marry even Pariah women in past ages without loss of caste, and that early literature was chiefly cultivated by the indigenous races.

"In the Malayalam country, where Brahmanic influence is most powerful, the greater part of the popular songs have perished without leaving a trace of their existence. Even in the temple services translations from the Tamil puranic chants are constantly used. At the other extreme of the social scale, where Brahmanism is now forcing its way, the hill tribes are musical with ballad, lyric and dirge. They have songs for every event in life. They cut the first sheaves of harvest to a song. Then come into life, are married, and die to the music of some chant, song or requiem. As far as my information extends at present, ballads proper do not exist, except among the hill tribes. By ballads I understand songs containing a story, in which the catastrophe or triumph is the key to the whole piece. The tendency of the national mind is ethical. The Brahmanic importations are usually violently amorous, or extravagantly wild. In neither case is there room for the simple pathetic ballad?"

Mr. Gover gives numerous instances in the course of his book and every one interested in the progress of non-Brahmin communities should attempt to find out the means adopted by the sacerdotal class to keep the masses in ignorance.

V. K. N.

INTERMARRIAGE

AN esteemed friend of mine, Mr. C. V. Krishnaswamayya Garu, District Munsiff of Chingleput, writing to me in connection with my vindication of the non-Brahmin movement that appeared in your valuable journal, of which, by the way, he is pleased appreciatively to say that he "enjoyed very much the tone and language of the article," expresses the view that, in all discussions about Caste, the closely connected question of intermarriage that arises, is a rather troublesome one, and presents certain difficulties which, in his opinion, cannot be easily got over. I do not agree with my respected correspondent in the view he holds, for I think the problem of intermarriage is, of all social problems in India, easiest of solution. A rigorous application to the community of modern Hindus

of the triple test laid down in the Books, of colour, character and calling, results, and must result, in the interesting revelation that there are no Brahmins left in modern India, in the only authorised sense of the ancient appellation. There is but one caste at present, the caste of the Hindus, and there being but one caste, and one essentially undifferentiated community, the community of the Hindus, the question of intermarriage becomes perfectly meaningless and absurd. I do not understand what led Dr. T. M. Nair, in his famous speech at the Dravidian Association, to classify the modern Hindu community under the two heads of Brahmins and non-Brahmins. Either, all are Brahmins or all are non-Brahmins, and those who call themselves Brahmins nowadays have as little right to do so as I have to call myself the Prime Minister of England, or the Secretary of State for War, or the Emperor of Japan. The Sourashtras of this Presidency who, till very recently, went by the name of Chetties, are now designating themselves Brahmins and Aiyars—why should they not?—and I have been informed by a member of the intelligent and enterprising and philanthropic Sourashtra community—that manuscripts are being slowly unearthed to prove that the Sourashtras are the lineal descendants of Vasishta—the celebrated Brahmin who taught Sri Ramachandra. I do not see why manuscripts should not be forthcoming to that effect, for India is a land inexhaustibly and spontaneously fertile of palm-leaf manuscripts. A right and an understanding study of the Aryan literature and a grain or two of commonsense are all that is needed to solve satisfactorily the question of intermarriage which, in my humble opinion, is *eugenically most desirable*, in view of the rapidly growing physical degeneration of the modern Hindus.

44, BALACHETTY AGRAHARAM,
KUMBAKONAM,
21st February, 1917. } S. V. SUBRAHMANYAM.

THE SOCIO-POLITICAL DINNER

DEAR SIR,

The letter on "A Socio-Political Dinner" which was published in your issue of the 24th February and your own note appended to it are somewhat surprising. Your correspondent complains of the "social boycott" practised by the Brahmins and therein seeks the *raison d'être* of the non-Brahmin movement. I have not been able to understand his argument quite clearly. "With the non-Brahmins excluded from fellowship with the Brahmins, is it to be wondered at," he asks, "or to be complained of that the non-Brahmins seek to strengthen the bonds of fellowship among themselves?" He writes as though there are only two castes—the Brahmins and the non-Brahmins. Since the Brahmins do not eat with the non-Brahmins the latter are seeking "to strengthen the bonds of fellowship among themselves." Do all non-Brahmins—Chettiers, Naidus, Pillais, Mudaliars, and a hundred others, not to speak of the Panchamas—form one caste? Is there interdining among them? If there is not, I do not see how they can strengthen the bonds of fellowship among themselves, or why they should all combine against the Brahmin. If the object of the promoters of the non-Brahmin movement is to destroy "the hydra-headed monster" caste, why should they call their movement the non-Brahmin movement as if there is no caste prejudice among the non-Brahmins? Are the forty millions of non-Brahmins of Southern India willing that caste should

go? If they are then I admit they may reasonably complain against the exclusive spirit of the Brahmins. But every one knows that the caste-spirit is as rigid among the non-Brahmins as among the Brahmins. I wish that our non-Brahmin friends, who so glibly condemn the exclusive spirit of the Brahmins, would realise this!

And then, Mr. Editor, I am surprised at your note. You praise Mr. Srinivasa Iyengar, the President of the Madras Hindu Social Reform Association, for the courage he has shown in giving a dinner in honour of an England-returned person. His courage would have been appreciated in the eighties of the last century. And we are in the 20th century! If a man of Mr. Iyengar's position and acquirements should be content to move so slowly—and that in the Metropolis—I wonder how many centuries must elapse before we can think of, say, inter-caste marriages! Perhaps you are satisfied with Mr. Iyengar's "Social Reform," because a number of educated men of high position excused themselves from the dinner. It is exactly this sort of consolation that is responsible for the *very slow* progress our country is making in matters of Social Reform. Why should you compare the President of the Madras Hindu Social Reform Association to these "laggards"? Surely, the President must move more rapidly if he is in earnest about the Reform movement.

VIZIANAGRAM.

M. V. N. SUBBA RAU.

[It is rather difficult to find out the exact position of our correspondent with regard to Social Reform. He seems to justify the exclusive character (from the caste point of view) of the Socio-Political dinner under reference or at least to find fault with "A Friend" for pointing it out and its bearing on the non-Brahmin question, and at the same time to be so enthusiastic about dining with England-returned persons as to think lightly of the difficulties in the way of a Brahmin gentleman who has not cast off the sacred thread dining with an England-returned person in his own house. We do not regard such a dinner as the *ne plus ultra* of Social Reform either in the metropolis or in the mofussil: but we do not at the same time think that its significance ought to be altogether ignored. If our correspondent is really in earnest about England-returned persons being freely associated with, he ought to be equally earnest about Brahmins and non-Brahmins intermingling at dinner. Or, does he really want that dining with England-returned persons should be confined to the circle of each caste, forgetting that an England-returned person is *ipso facto* a man who has broken caste, so much so that, according to the orthodox view, an England-returned Brahmin is a non-Brahmin. As for the question which our correspondent raises in the first paragraph taken separately, we leave it to "A Friend" or some other non-Brahmin correspondent to answer it in the interests of real Social Reform rather than to defend the non-Brahmin classes for what exclusiveness they practise among themselves.—Editor, S. R. A.]

The Path of Social Progress*

NOTES OF AN ADDRESS BY PRINCIPAL T. L. VASWANI, M.A.

A little girl sat one day in the palace of a king; and the king pointed to a piece of marble and asked the girl: "To which kingdom does this belong?" and she said "Sire, it belongs to the mineral kingdom." The king next pointed to a fruit and once again asked: "To which kingdom does this belong?" and the answer came quick: "Sire, it belongs to the vegetable kingdom." Then the king pointed to the skin of the animal and asked again the familiar question, and the answer came: "Sire, it belongs to the animal kingdom." And then the king asked: "To which kingdom do you and I belong?" For a moment the girl paused; then with a

* This will be published by the Theistic Endeavour Society, Madras, E., for sale at one anna each in the form of a neat leaflet.

flash in her beautiful eyes she gave an answer worth volumes of philosophy; the girl of tender years said: "Sire, we belong to the Kingdom of Heaven."

Of this Kingdom of Heaven the great interpreters of human life—the world's poets and prophets, seers and sages—have spoken again and again. But as we face our actual environment the question arises—does it not? "Where is the Kingdom of Heaven?" And do I exaggerate when I say that some of the leaders of human thought have felt disposed to speak in tones of melancholy rather than in exultant strains of joy? Read the Meditations of Marcus Aurelius, the Royal-thinker of antiquity; study the Novels of Thomas Hardy and the poetry of Swinburne, and you find that they have spoken in a *melancholy strain* concerning life and its problems. Naturally the question arises: Is the Kingdom of Heaven a reality? May it not be after all an illusion—a poetic fiction—which cannot stand the test of man's reflective consciousness? Where is the Kingdom of Heaven?

There was a time when people in Europe thought that the Kingdom of Heaven was situated far away, in some star-lit realm of the gods who lived on Olympic heights away from the madding crowds of men, making occasional excursions into this world; the Kingdom of Heaven was a Supernatural Realm, closed to ordinary men, open only to priests, mediators between the human and the divine. Naturally the priests constructed a caste of super-men, and in course of time persecuted ordinary men who dared to differ from the priestly caste. And in the day religion began to persecute, in that day it discredited itself and the priests of faith.

Western thought has gradually moved away from the supernatural and the speculative towards the ethical, the practical, the social. Salvation is social; none may hope to grow except as he comes into right relationship with the Social whole, and the Immanent Spirit that works with us through all the years of life.

THE KINGDOM OF HEAVEN IS THE SOCIAL KINGDOM

It is a Progressive Reality, and to establish it on the Plane of Manifestation man must co-operate with God. Of this social character of Spiritual Life, Hinduism has been conscious from the beginning of her days; and when that earnest and liberal thinker—Dr. Pratt—says in his recent book on India and its Faiths that the Hindu lays small stress upon character, personality, he indulges in an inaccurate observation not expected of a Doctor who tells his reader that he is not a missionary but an independent student of India and India's religious life.

Hinduism is a Synthesis of Life and the Gita's one great word is *dharma* which means the fulfilling of social obligations: asceticism was but an incident, a pathological phenomenon, in the evolution of Hindu race consciousness.

This social consciousness immanent in the Hindu faith has received a new emphasis in our days and this is in no small measure due to the impact on India of Western Types of Culture and Civilization. Not without reason is it that the new indigenous movements of religious reform in India—the Brahmo Samaj, the Parthana Samaj, the Arya Samaj, the Ramakrishna Mission, the Sikh Panth—are all pledged to a programme of social progress. The new reflective consciousness sends the summons of a Religion of the Will which is the Religion of Life. In a new form the old Dualism returns upon us; the will of the Higher Man is discerned to be in conflict with the will of the environment: and man is learning the truth that if he is to realise himself—his higher self—he must overcome the resistance, subdue the will of the earth-environment. The idea is growing upon us that the future of the nation will be shaped by socio-economic forces; and some in our midst are anxious, with the "New Machiavelli" of Mr. Wells, to protest against the politics which are a kind of "dog fight", instead of "a great constructive process". One recalls the words of Charles Kingsley: "For five and twenty years my ruling idea has been that the reconstruction of Society on a scientific basis is not only possible but the only political object worth striving for". The Social Problem confronts us everywhere; and a Social Gospel is one of the urgent needs of the Nation. Love of India is not flight to the past, clinging to forms and rites and creeds; love of India is

the love of India's people, the women, the children, the great masses who suffer in silence and look to us for the help and the service which is denied them; patriotism must be a reality—a concrete physical reality, an affectionate service of India's people and India's earth. Men filled with this

VITAL PATRIOTISM

must spring up in different parts of the country, men of thought and men of action eager to solve the Social Problem. Then from her sea of sorrow shall India rise purer and grander, nobler than of yore; and all the nations greet with sweet surprise, a gladder Ind than ever smiled before.

Pass we on to notice very briefly, some of the pressing social problems of Modern India, the first in importance is to my mind the problem concerning the status of women. I regard it as the most urgent problem, for I believe that

THE FAMILY IS THE FOUNDATION OF CIVILIZATION

In old books we read that Maya, the Divine Mother, created the Universe: how superior this conception to that of Aristotle who thought woman was a mistake of nature in the attempt to make man. Woman is the maker of the civilization; for she makes man: the mother's stamp is printed on the child. Woman's intuition and idealism, her mysticism of sympathy and imagination are needed to help India's men in solving the great problems of the nation. Yet how small the number—not more than *twelve hundred* according to the statistics of 1909—of India's girls in the higher stage of secondary education. We send them to school and soon give them away in marriage before they have begun to realise the responsibilities of domestic life; we withdraw them from the school at an early stage and India sees the sorry spectacle of boy-husbands and baby-wives. Early marriage and widowhood go together; the cruel custom of *sati* was done to death by woman's great saviour, Raja Ram Mohan Roy, but the cold *sati* continues.

Next we have the social evils and disorders due to extreme poverty and the de-humanising of social relations. Plato had a true perception when he said that social troubles would arise if the cities of the rich and the poor were established within the One City of man. Manhood is destroyed by extreme poverty. So many are ill-fed and ill-clothed; several millions in India can only have one meal a day; famines break out almost every year; what a wastage of humanity! The new economic situation has brought with it the problem of overcrowding; millions are condemned to live in houses which are no better than hovels and smoke holes; and how many are there who are denied even the poor consolation of these hovels and who sleep on the open roads and in the public streets only to catch malaria, and influenza and other diseases and die premature deaths?

THE MUNICIPAL CONSCIOUSNESS

must be quickened and the problem of securing habitable houses for India's sons and daughters must be solved. Culture, liberty, religion—all the deeper values of life—can have little meaning for people starved to a slow death. The physical which is the natural basis of national life has been long ignored in India; the children are underfed; high rents and overcrowding in towns have condemned so many to live in houses without proper ventilations. Is it to be wondered at that diseases—really preventable—claim victims by the thousand every year? We should have conferences to deal with the problem of fevers and infectious diseases in India; we should organise bureaux of information concerning these diseases; we should have hospitals under communal or public control so that every one, no matter how poor, could have the benefit of expert medical advice and treatment. Let there be cheap literature regarding health and local sanitation and let us distribute it among children as well as adult citizens and women; why should we not have textbooks in hygiene for students of the Secondary Schools and Colleges?

PLACES OF PILGRIMAGE,

once centres of holiness, are become to-day means of spreading epidemic; why can't efforts be made to create a public conscience concerning the matter and re-model old pilgrimages in the light of sanitary science? Municipal consciousness must be enriched with the latest knowledge concerning the improve-

ment of cities, and Municipal Corporations should exercise greater control over city-life; Co-operative Societies should be helped with funds; habitable houses for the poor should be built in the suburbs; public parks should be multiplied; Municipal bodies should exercise sanitary control over factories and schools and private houses; special taxes and duties should be levied on all things which intoxicate the brain; and municipalities should have their own dairies to supply pure milk; so much of infant mortality is due to bad milk in big cities. Common prescriptions can be easily learnt by the layman; and small bands of men and women can do splendid work by visiting the hospitals from time to time.

Indiscriminate charity, though well meant, only perpetuates pauperism; it does not restore the poor to economic independence and self-reliance; it puts a premium on the doubtful virtue of pity, and has a tendency to make incapable the potentially 'efficient'; the best way of helping another is that which makes him independent of help; there should be a voluntary National Committee to guide our public men in granting charities by showing the relative needs of particular social organisations; we should have agencies for the control of beggars and dependants including the so-called *sanyasies* in India. We also need Free Legal Aid Bureaus to secure justice for the poor and chastise the wrongs inflicted on the weak by the cupidity and tyranny of the rich.

Again, there is the pathetic condition of the Indian labourer; I know not when the day will come when industry may be efficiently democratised and the labourer may have a share in the management of industry. One thing I strongly feel that the labourer's wages should be raised; the hand worker does not receive enough for efficient living; economic life must be humanised; western economic theories must be subordinated to a moral perception of the deeper values of life; I do firmly believe that the country which tramples upon the divinity of those who earn their daily bread with their hands may not expect to be great. The shocks and jolts, the conflicts and repressions of city-life are responsible for several disorders; rest-cure, open air, the opening of the heart to the Beauty and Wonder of Nature, recovery of rural conditions by wise town-planning, all these will help India's civic life in several ways. Insanity, it has been rightly said, grows with the growth of civilization; the cruel competitions of a semi-bestial civilization such as invades us to-day build up restless brain-cells which cannot stand the strain of life without some healing influence of ruralisation! It was an inspiring

PICTURE OF CITY-LIFE

which Burne-Jones depicted in the following words:—

"I shall make a man walking in the street of a great city, full of all kinds of happy life; children . . . and lovers walking and ladies leaning from windows all down great lengths of streets to the city walls, and there the gates are wide open, letting in a pace of green field and corn field in harvest; and all round his head a great rain of swirling autumn leaves blowing from a little walled graveyard". This dream-picture of a painter-seer is the picture of a city whereof the people will be healthy and happy, lovers of beauty and of nature-communion. And when India builds such cities, there will grow up strong men and women; and healthy, happy, clean, well-fed, efficient parents will become the builders of a great Future for the Nation.

Then there is the Problem of the Education of Indian boys. Our Schools and Colleges sent out into the world young men, most of whom became clerks, on salaries less than the wages of mechanics. We need character-building education. Plato was right in pointing out that the aim of education is a progressive development to

KNOWLEDGE OF THE GOOD

We need education which will train the sensory or nervous system of the child, and equip him with a better organisation to face the problem of life,

Nayatma Balahine na labhyah:

the self cannot be realised by the weak—so says the Hindu Scriptures. A medical examination of even the small number of our boys who attend schools and colleges will disclose the distressing situation of a large percentage suffering from physical defects and diseases most of which can easily be prevented,

We need education which will not exalt unduly the sphere of memory but will secure a right relation between the intellectual, aesthetic and social elements of life. Now many schools and colleges are there which develop the aesthetic side of their pupils by drawing out the sentiments of the higher self through music, literature and contact with the wonder and mystery of Nature? Now many of our students are encouraged to do social service, to help the "untouchable", to give medicines and books to the poor, to organise social service committees and develop the civic conscience? We need education which will influence those who have not the means to join a school or college: vacation schools, village improvement societies, evening classes, night schools, travelling libraries, rural libraries, circulating libraries of vernacular literature, lantern lectures, museums, athletics, public recreations, musical clubs, these are some of the agencies for popularising the new knowledge that travels to-day from the western world.

We need free secondary education controlled by People's Associations. We need education which will break the intellectual apathy of the masses; we need education which will excite in India's young men the sacred thirst for investigation, direct the attention of the suitable students to agricultural farms and industrial organisations, relate learning to industry, to business, to the material development of the country. We need education which will give the student an equipment for life, and knit together the various communities in India, we need education which is inspired by a great ideal—the ideal of nation-service and the Reality of an Inner world.

This Programme of Social Progress can only be sustained by earnest, thoughtful, self-less men. Goethe, Carlyle, Emerson did well in pointing out that the determining factor in human progress is personality rather than ideas; and the persons who have lifted up societies and nations have been dowered greatly with the will to serve. Such men India had in the past; such men India needs again. Sanyasies of service—

THE TRUE SUPER-MEN OF HISTORY—

men who feel the pulse of Reality and shine with a strange glow of sympathy and love drawn from depths, divine-men who, in silence and with speech, live and act and serve the great Future, shall yet be the saviours of Indian society. Of such men spoke the Buddhist Scriptures "with love as a basis we will ever be suffusing the whole world with thought of love, far-reaching, grown great, beyond measure, void of anger and ill-will." Concerning the work of such, sings the Gita in the well-known words:—"This world is fettered by works, save the work that has for its end sacrifice. Work to this end do thou fulfil, O son of Kunti, free from attachment".

"Work that has for its end sacrifice"—Is the work that endures while so many other things pass away. Work offered as a sacrifice to the Universe will grow from more to more, such is the Law and they who rejoice in this Life of Sacrifice shall be the true Saviours of Nations. For they will go to the dark lanes and dreary homes and carry to the poor and the weary the whisper and dream of

A REPUBLIC OF THE RIGHTEOUS

They will take up the mute harps of the Motherland raising India's ancient canticles and India's new hope of future years in new tongues which the Modern World can understand; they will interpret the meaning of her old hills and streams and scriptures and nature-paths still alive with the ancient eloquence and quick with the voice of a great Future; and though they may wander clothed with poverty, unknown to fame, they will yet be among the Mother's noblest sons. For in the rising and setting of the sun they will see the Mother's Vision and in the whisper of the wind they will hear the Mother's Voice and far over the distant seas and on the hoary headed hills and within the silent-sacred forests and through the stars that float and the birds that sing and the flowers that bloom and the fields that wave yet with golden corn—there will come to them

THE MOTHER'S CALL

to nation-service. And in well-beloved tongues the Mother's Voice of the Love that is born of *Anand*, the Faith triumphant over all fears, the Mother's Call from the depths of the heart

still comes to you, to me, to every one, who calls himself a child of this Ancient Land: the Mother speaks; her voice comes floating over sunny lands and silver sands: the Mother Calls: how many will lift their living heads? how many will arise, O brothers! O sisters! how many will arise in answer to the Mother's Call, filled with the answer-passion of the soul to lose themselves in the service of the Sacred Whole, ready to wander, as servants of the Sacred Cause, to wander and work birth after birth till India, whom we love and sing, is blessed again by the ancient gods and goes forth again upon her great ministry to the Nations that have lost the Vision which alone can heal and save the movement of Modern Civilization?

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Business Letters should be addressed to the MANAGER, and Letters for publication and Literary Contributions to the EDITOR, 264, Thumbu Chetty Street, Madras E.

Printed by W. L. KING at the Methodist Publishing House, Mount Road, Madras, and Published by O. KANDASWAMI CHETTY at 264, Thumbu Chetty Street, Madras.

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Vol. III

MADRAS:—SATURDAY, 10th MARCH, 1917

No. 6

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Notes

THE CONDUCT OF OUR PUBLIC MEN DURING THE WAR

WE have already noticed how H. E. the Viceroy, in opening the Delhi session of his Council, deprecated the discussion of measures for which there is no urgency, and which may well be shelved during the war, especially during the present critical period. H. E. the Commander-in-Chief, in his replies to the amendments proposed in the Defence of India Bill, was equally candid, and while he promised to treasure up all that had been said for future sympathetic consideration, showed no sympathy with the politicians who would seize the present moment to wring promises out of the Government. In politics, as in war, and war, many things may be fair which look rather ignoble from an ideal point of view. Nevertheless, we should not like Madras politics to be identified with the policy of making the Empire's extremity our opportunity. The Council, as a whole, had no patience with attempts to disregard the Viceroy's preliminary advice. The main acts in the drama have been very impressive. The announcement that Indians would be enrolled as volunteers was hailed with satisfaction, not only in the Council, but by public meetings throughout the country. India's contribution to England's war expenditure may not cover three weeks' cost. But India is notoriously poor and will finance operations nearer home in other ways. It was gratifying that the Commander-in-Chief could announce in the Council the recapture of Kut at the "psychological moment." Big men are supporting the war loan in public meetings. It is believed that the terms offered are sufficiently attractive from a business point of view and that the investors will individually support the loan.

THE LOYALTY OF BUSINESS MEN

THE sacrifices which Great Britain and the rest of the Empire are making at the present juncture

stand in marked contrast to the high rate of interest which investors demand from the Government everywhere. Sir William Meyer tried as much as possible to lighten the burden of the taxpayer, but when British investors are not content to receive the pre-war rates of interest, how could the Indian Government offer less? Business has its own mysterious laws and possibly it cannot be mixed up with sentiment. Business loyalty is shown in one way, sentimental loyalty in another. An English writer has said that "the loyal man is distinguished from the law-abiding man as one who serves with his whole mind and heart. No voluntary sins of commission, omission, or ignorance does he permit himself. We realise him at his time of special effort in a passion of service, every faculty awake and urgent to achieve his end. And in the intervals of passivity, his mind is clear and steady-stayed, as it were, on his whole nature, as a rock." The same writer, however, adds that "among persons outside the large circle who take deep interest in political problems, the sentiment of political loyalty is probably in many cases practically non-existent, or at least very shallow, except indeed when roused by some real or imaginary national danger." The national danger is recognised, every kind of sacrifice is loyally made when demanded by the Government, and every home in the United Kingdom feels the effects of the war. Nevertheless the investor must have his minimum of 5 per cent. Perhaps the economist will explain that for business purposes the whole world must be treated as one machine, and if foreign investors demand a high rate of interest from a nation at war, local investors are bound to follow a like course. All this may be true and it may be clear to the person who studies economics as a science and takes human beings as he finds them. Yet if one could read the thoughts of the individual investor, one may discover more of self-interest than of science there.

ARE THE UPANISHADS NOT OF KSHATRIYA ORIGIN?

AN Oriental scholar announces from America that he is engaged in preparing "a sort of card-index of the philosophical ideas and expressions" in the older Upanishads and the preceding literature of India. He is confident of showing that no idea contained in the older Upanishads, with possibly a few exceptions, is new in them, but almost every one may be found, either set forth or clearly foreshadowed, in the older Vedic texts. Learned contributors have maintained in our columns that Kshatriyas had even a larger share in developing Hindu philosophy than Brahmans. Professor Egerton thinks that his compilation will "put an end to the strange theory advanced by Garbe and accepted by Deussen that the philosophic thought of

the Upanishads is a product of the warrior caste." The theory, expressed in these terms, may possibly be exploded without much difficulty. We doubt if Garbe and Deussen have gone to the length of saying that there were no Brahmanical thinkers among the philosophers of ancient India at all. It is probable that the monistic speculations about Brahman or the Atman were the product of the priestly rather than of the warrior caste. But certain doctrines are expressly declared to be of Kshatriya origin, and it is difficult to see how any Oriental scholar can get over the plain record. However, the work announced must be of great interest to the general reader who is not able to trace the Upanishadic ideas to their sources. A general tendency to search for a single principle to explain the multifariousness of the world is probably characteristic of all philosophy, and the American Professor is likely to show the parallelism between Greek and Indian speculations. But Indian thinkers seem to have been from the earliest times fond of searching for unities—not mere psychological or metaphysical unities, but physical unities as well. An old Upanishad says: "Wind in sooth is that thread, for by wind, as by a thread, are this world, and the other world, and all creatures, knit together." Does not modern science speak of a physical unity? If not wind, it may be ether. It is this love of unity which gave rise to the allegory of the Universal Being producing the Brahmana from his mouth, the Rajanya from his arms, and the other castes from other parts of his person. What is to be regretted is that this unity finds a place only in speculation: as soon as you descend to the plane of daily life the unity bursts into a number of minute diversities—many deities and many human groups, and the very touch of some contaminates others.

Light in the Home

"It is my wish that the homes of my Indian subjects may be brightened by the spread of knowledge."

H. I. M. King George V.

What the War Teaches.—The Archbishop of Simla says in the February number of *East and West* that one of the effects of the war has been a distinct spiritual awakening. Where is this awakening seen? In the presence of death man's thoughts instinctively turn towards the unseen. Those who have gone to the front are necessarily in the presence of death. Those who remain in their homes are anxious about the fate of their absent relatives. Thus among all the nations actively engaged in the war, a spiritual quickening must have taken place. The testimony of clergymen and others who write from the front, however, does not seem to be unanimous. It appears that some people become all the more reckless to-day because to-morrow they may die. Were there no philosophers in the ancient world whose maxim was, "Let us eat and drink to-day, for to-morrow we die?" The latest testimony that I remember to have read about this tendency of human nature is to the effect that soldiers who were transferred from Galicia to Egypt on leave deteriorated in morals. The writer explains that there are too many bad women in Alexandria and Cairo. The occasion for the fall may be clear enough, but what about the spiritual awakening? Evidently different natures are affected in different ways by a consciousness of the uncertainty of life.

Ever since the war broke out, religious people have been discussing why the Almighty may have permitted this visitation. The theory first advanced was that it must be a punishment for the past sins of the nations concerned. In the past the strong had

at one time or another waged war against the weak, and these philosophers said that as a natural consequence the strong are at war among themselves. This is an old theory: an English fable makes a sheep philosophise that human beings, who shed the blood of the innocent creatures, pay the penalty by shedding one another's blood. There was, however, at least one difficulty in accepting such an explanation. Can it be said that all wars are punishable? Is there no difference between just and unjust wars? Can it be said that all wars in the past were unjust? Supposing that some at least were unjust, could new unjust wars be permitted as a penalty for old sins? Moreover, there is a practical difficulty in preaching such a theory to all people. If a sermon is preached to soldiers going to the front, how can a priest tell them that they are going to pay the penalty for the past sins of the nation? They must be told that they are engaged in a righteous cause and must fight for civilisation and liberty. A different version of the same theory is that men in the past eulogised war generally as an instrument of moral improvement, for it evokes and strengthens certain manly virtues, and teaches patience, patriotism, and self-sacrifice. Having preached that war was a useful thing, how can any nation complain when the opportunity to practise the virtues is offered to it? This view was scarcely more satisfactory than the former, for who had preached that war was a useful thing, and why should others suffer for it? With the progress of the War, another explanation was invented. It was to the effect that this war was God's war: it was on such an unprecedented scale, because it would be the last war on this planet. Possibly so, but it is only a hope. Who knows for certain that there will be no future wars, and that for some reason or other the second decade of the twentieth century has been chosen for introducing the great reform on this planet?

The latest exposition of the philosophy of this war that I have seen is from the pen of the Rev. Dr. A. C. Headlam in the *Church Quarterly Review*. He says that this war cannot be a punishment for wrong-doing: "much rather is it a judgment which comes from God, bidding us consider our ways, bidding us ask ourselves where our defect lies and then try to remedy it." I do not like the habit of trying to read God's thoughts. We cannot know them and it would be foolish presumption to pretend to know them. He who knows the Omniscient fully must himself be omniscient. But it is always our duty to find out what defects lie in us and how we can remedy them. Whether the punishment for neglecting this enquiry be a war or something less dreadful, we must always take our bearings, see where we are, and whither we are drifting. This is the sanest lesson that I have seen preached, taking the War as the text. And what is the great defect which Dr. Headlam lays his finger upon? It is a lack of *intellectual keenness*. It is not some spiritual defect which he charges against the nation, but an intellectual shortcoming. Nothing is gained by rubbing this unpleasant truth into the nation at large. What is the good of complaining that warnings of the coming event were not heeded, that commerce was allowed to grow up in such a way that the nation became dependent upon other countries for many essential things, that science was inadequately studied and applied for national and war purposes? While hinting that the nation as a whole failed in several directions, Dr. Headlam discusses in particular how the Church has failed. He maintains that in the Church also the great defect has been "absence of clear intellectual life, and interest in applying it to the needs of the day." It may seem

surprising that this Christian thinker, a Doctor of Divinity, should insist so strongly upon the utility of the intellect, as distinguished from what is called spirituality. That is precisely why I call attention to his exhortation to other religious people. He complains that "the word spiritual has come to be used as meaning something opposed to what is intellectual. The preacher would attempt to arouse people's emotions. He would look with suspicion on the undue exercise of reason." I do not understand Dr. Headlam to hold the Church responsible for the war, but to mean that the lessons brought home to the nation are also brought home to the Church.

While thoughtful Christian divines regret that reason and the intellect were belittled in the past, what do we find in India? We need not be surprised that orthodox Hindus disparage Reason and ask us to pin our faith to the Shastras. Even in the Brahma Samaj you will find persons who are frightened by the word 'rationalism': though they acknowledge no Shastras, they are content to take the ideals of the Saints of mediæval India to be adequate guides for the twentieth century, and if you ask for a new Gospel, they will say that you rave like a madman. Can madness go further? The war will teach sanity. It will give a rude awakening to the whole world, and the utility of "intellectual keenness" will be universally recognised.

NAINAR.

The Un-Indian Pedigree of Caste

(JACQUERIE)

PROFESSOR H. Cox deserves our hearty thanks for his insistence on the essential homogeneity of the Indian people notwithstanding the several strains they have received from time to time from the influx of alien hordes into the country before the establishment of British power—a point endorsed by the learned President of the last Provincial Varnasrama Dharma Conference held at Madura in these words: "That the present Indians are not ethnically different, one from the other, and have not come from the North Pole or the Swiss Lakes, but are of the same stock and are the children of the same Bharata Varsha, all existing dissimilarities being clearly traceable to difference in occupation and climate and living generally, has been the insistent declaration of the great Swami Vivekananda". We may rightly add that such a confession of faith on the part of the President seals the doom of Varnasrama Dharma inasmuch as it cuts the ground from under the feet of its advocates. Since the point is well worth iteration, let me call attention to it in Professor Cox's own words: "In fact there is no difference of race between the higher and the lower castes. If the Brahmans were a different race, we should expect the Kashmiri Brahmans to resemble the Benares Brahmans just as an Englishman in Kashmir resembles an Englishman in Benares. But a Kashmiri Brahman resembles, not a Benares Brahman, but a Mussalman Kashmiri sweeper, as any one who goes to Kashmir can see for himself. The absurdity of supposing caste is connected with race literally leaps to the eyes". And again, "The people of India are one race, the Dravidian, slightly modified by climate in different parts of the country. As these climatic conditions affect all castes alike, the members of any particular caste are more like the members of a different caste in their own part of India than the members of the same caste in a different part of India".

Ethnically one as Indian Society is in the main, how are we to account for its division into hundreds

of groups called castes, all owning the primacy of the Brahmin and vowing service and protection to him as the Purusha of the Universe?

Professor Cox would have us believe that caste has had nothing whatever to do with the subjugation of the country by aliens, be they Aryans, Persians or Greeks; and that, with a pedigree much more ancient than the Vedas themselves can pretend to, its beginnings are to be sought for in those primitive beliefs about defilement which are no more Aryan than Dravidian, and no more Dravidian than Semitic. In fact, with him the castes signify so many gradations of purity or impurity measured and marked by a Hindu's distance from the Brahman or from his God in the temple—a theory as plausible as it is naive. He will do well to interrogate himself whether loss of purity is the same thing as loss of caste. I may assure him that no Hindu will ever commit the mistake of supposing that it is. Lapses from purity are a matter of everyday occurrence in the life of a Hindu. He is purer after ablutions than before, and his womenfolk after than during their periods. His God's purity no less than his own is at times eclipsed by the heavenly bodies conspiring against both. In fact I believe that, from whatever cause it may arise, there is no case of defilement but is amenable to treatment by recourse to one or more of the five products of the cow. It certainly need entail no loss of caste. What can be worse defilement than concubinage with a whore, though her favours may be sought after by the holiest of Brahmans, or her services requisitioned by their Gods? But the Brahmin is none the less a Brahmin. The temples may be defiled by the entry of a low caste man, or the idol by the touch of a priest who has lost some distant kinsman. But we are yet to hear of a God turning up his nose at a Brahmin for his amours with a member of the God's own suite. What a pity, since not all the waters of the Ganges will avail to wash out any taint contracted from such a source!

Further there are cases too in which contact with the Panchama himself is no pollution whatsoever, as on the occasion of the annual car festival at Trivellore in the Chingleput District, when, waiving aside all scruples, Brahmin vies with Brahmin in literally brushing shoulders with the Panchamas from the surrounding villages who help in drawing the car under the sweltering sun of June.

Such exceptional instances of the suspension or relaxation of caste rules for convenience' sake on particular occasions or at particular places, far from disproving the Brahminical authorship of caste, give us the right clue to the solution of the mystery. The authority which sanctions or validates the exception may legitimately be held, in the absence of proofs to the contrary, to have formulated the rule too. And it cannot be denied that such authority has been vested in the Brahmin ever since he found in the terrorist militarism of the Persian and the Mauryan the champion of his supremacy as against the rivalry of the Kshatrias.

Nor is caste, as the device of an alien Imperialism for breaking up the solidarity and cohesion of the subjugated Indians, at all incompatible with the supremacy of the Kshatrias, of which there may yet be some lingering traces such as Professor Cox notices in his articles on the question. All that I contend for is that, save as a means of propping up that ascendancy, whose-soever it may be for the time being, the Persian's or the Mauryan's or the Brahman's or the Kshatrias', caste has no meaning whatsoever. The Hindu social organization is not a confederacy, of which the constituent members

or castes stand on a footing of equality. It is more aptly described as a human pyramid with its structural units so piled one upon the other that the head of one is the footstool of the next above, the Brahmin as the most favoured of all riding atop of all. I have no quarrel with any one calling it a brotherhood if he chooses. But it is brotherhood only in the Sanatan sense, exemplified in the junior bearing or wearing the senior's shoes on the head, as in the case of Bharata of the Ramayana. In fact the Sanatan social system fights shy of the principle of the greatest happiness of the greatest number. Its motto is, on the contrary, the greatest happiness of the few at the expense of the many, the few being, of course their Serene Holinesses at the top of the pyramid. In the days of Persian Imperialism, the beau ideal of Sanatan polity, that exalted position belonged of right to the emperor as the Purusha of his State. A graphic representation of his empire in the form of a pyramid of three tiers of the subject nations supporting the throne on the top, was among the sculptures that adorned the ancient palace at Persepolis, and must no doubt have profoundly impressed the imagination of the Sanatan visitors thither during their long period of apprenticeship in statecraft and priestcraft under the solar dynasty, so long as any part of the country of the five rivers remained a Kurukshetra or satrapy of Cyrus. It was the tremendous weight of the Imperial throne that was in evidence in the depressed top of the tiara of the Persian subject as the majesty of the Pharaohs was in the dust-marked foreheads of the Egyptian wretches after their humble prostration. The Sanatan form of salutation is an improvement upon these in that, true to its instincts as a stripper, it requires the upper man to be stripped in the act of obeisance. What is yet more shocking, it has not shrunk from the indecency of stripping the upper woman too in one part of the country. I make mention of these here in order that the reader may see for himself how much of our devotional currency is traceable to the Imperial mint no less than our social and political.

Behind the throne on the topmost floor in the afore-said sculpture, there stands one who attends on the Imperial god, fan in hand and mouth bandaged lest he should pollute the air breathed by so august a monarch. He is no doubt as abject a slave as any of the Emperor's subjects, but, thanks to his star in the ascendant, the mere accident of his immediacy to the imperial person has made a world of difference between him and his fellows. He is no longer among the supporters of the throne, but in common with its occupant has to be supported by them. What a unique position, what an enviable lot for a slave to be thus picked up! But such as it is, we may take the picture as typifying the Brahmin's accession to power and eminence under the Iranian regime in the cis-Indus province of the empire. There is a tide in the affairs of men which taken at the flood leads on to fortune, and such a tide did indeed set in with the advent of the Persian for a class of people in the annexed Indian district, who were to call themselves Brahmins. What is noteworthy in our study of the Persepolitan sculpture is the division of the field into four compartments, and the hierarchical distribution of the subject population among them, one of them being accommodated in the topmost along with the emperor, as the most privileged of them all. Such in brief was Varna Dharma as conceived by the Brahmin's imperial and spiritual father, the Persian Dasarratha, and all the alteration the son has made in his

revised edition of the same is the substitution of himself for the Emperor, and the cow for the valet in the uppermost chamber, as if he felt himself much safer with an uncompanionable quadruped than with a companionable biped to share it with him. The Brahman of course would never confess to his having plagiarized it, he has so 'fine' an intellect indeed. Besides he has as good reason to be ashamed of his Persian pedigree as his hero Rama had to be ashamed of his Macedonian.

Notes from the West Coast

READERS of the Madras dailies will have noticed that a sort of ferment is going on among the Nambudiri community of Malabar. They seem to be waking up from their age-long sleep and find themselves in the position of Rip VanWinkle. This worshipful community has been engaged in the discussion of certain antediluvian questions such as whether it would be in accordance with the Sastras to allow ladies to travel in railway trains. Something like a split has recently occurred in their Yogah-Kshema Sabha on the question of education. One section has, it is reported, decided to establish a school or college where English education can be imparted to Nambudiri youths. Another section strongly protests against this, holding that Sanskrit culture is enough for their community.

An article about Nambudiri education which appears in the latest issue of *Samadaya Deepika* (a journal which says it advocates Social Reform) and wherein the writer expresses a pious hope that English education will soon restore to the Nambudiri that dominant position in Malabar Society which was his once, set me thinking seriously about this question. It seems to me that there are very strong reasons why they should not be educated. The majority of them are still products of uncontaminated Hindu civilization. They honestly believe in the caste-system. They have no doubt that they are the lords of creation, that the Nairs were intended only to serve them and the Pulayars to be kicked by them (metaphorically, I mean, for the sacred feet of a Nambudiri should not come into unholy contact with a Pulaya body.) These may be wrong notions, at least they used to be regarded as a bit out of date, till the late resurrection of the Varnashrama Dharma in Madras and Kumbakonam. But on the whole the Nambudiri is sincere. If there was any hope that English education would make them less conservative, we would have advocated it. But that is hopeless. What has English education done for the East Coast Brahmin? In this 20th century it has made him an advocate of Varnashrama Dharma. What will English education do for the Nambudiris? His faith in caste will be shaken; but the natural selfishness of man will urge him to uphold it, because his sacred character will give him a point of vantage in the struggle for money. In other words he will take up the cant of Varnashrama Dharma and spend his life in a hopeless attempt to delude first himself and then others. Is it not much better to be a sincere upholder, even of caste, than a Varnashrama Dharma vakil or landlord, whose name is a contradiction and whose life is a falsehood?

Some one in North Malabar seems to have been offended with me for saying that "the Thiyyas are rising to a position of respectability," because it conveyed the implication that they were not respectable before. I have nothing to retract. What I said is quite correct.

Every "Sudra" caste, so long as it admits its slavery to the Brahmin, is in my opinion wanting in respectability. Every man who eats a Brahmin's food, knowing the latter will not touch his food, is lacking in a sense of self-respect. By the attempt of the Thiyyas to rise to a position of respectability I referred to the work of Sri Narayana Guruswami, who has built a Temple where Thiyya priests conduct worship. This has made Thiyyas to such extent independent of the Brahmin. In spite of what the correspondent says, I must still persist in believing that this attempt at reform among the Thiyyas met with "ill concealed chagrin, if not open opposition" at the hands of Nayers who have not yet developed as much self-respect as regards this as the Thiyyas have.

Nowadays we are often treated to eloquent lectures on "Ancient Indian Polity." It is well that we should occasionally be reminded that that polity was not exactly perfect; that the British Government, imperfect as it is, being a product of the Kali-Yuga, has some points of superiority to this wonderful polity handed down from the sages of earlier and holier yugas. A strong reminder of this sort we have in the petition presented to the British Resident of Cochin by the Ezhavas of South Malabar who dwell near the Cochin border. Extracts from this petition were published some weeks ago in some of the Madras Papers. The petitioners claim that as they are British subjects they have the right to walk along public roads in Cochin—a right which the Durbar apparently refuses to recognise. How famous such a petition, presented by the Indians of Transvaal, would have been! How many "crowded public meetings" would have been held to voice the "indignant protests" of an "unanimous Indian public!" It would of course be wrong to say that the people who generally organise protest meetings in Madras are in favour of treating the Ezhavas in this manner. But the charge can justly be laid at their door, that their perorations on the Emigration question are insincere—that they lack heart.

It may be remembered that a resolution on a similar question—about the right of way for the lower castes along the roads of Malabar District—was attempted to be introduced at the Malabar District Conference held at Palghat last year. The Subjects Committee of the Conference, however, disallowed the resolution.

One reason why leading Indian politicians do not give to such questions due prominence is that they are afraid of the orthodox people. Those who really represent the poorer classes have no political power; while the champions of orthodoxy have. The result is that the tactful politician—in accordance with the immemorial custom of his tribe—decides not to take up the cause of the down-trodden at the risk of creating enemies who may have claws and teeth and may know how to use them. What is the remedy for this? We must also learn to make use of our claws and teeth. These men must be taught that social reform is a political necessity.

Hindu religion has throughout its history been associated with the caste system. Attempts to extricate religion from the clutches of caste have hitherto proved abortive. Hence a revolt against caste becomes in due time a revolt against religion. The Dravidian movement, which is primarily a revolt against caste, will soon have to decide what its attitude towards the caste ridden Hindu temples should be. This difficulty has been felt

by the Nairs of Travancore. At the last annual meeting of the Nayar Federation at Changanacherry a committee of six gentlemen was appointed to report on what should be the future religion of the Nairs. It is understood that this committee is drawing up its report which will be presented at the annual meeting of the federation which is to be held at Mannar in central Travancore about the middle of May.

The Gratitude of Repressed Classes

A VERY large section of the public are temperamentally opposed to change, particularly where their strongest material interest or favourite intellectual hobby is concerned. They dislike anything that comes as a disturbing factor in the settled order of things until by steady persistence the disturbing factor itself becomes a part of the settled order. It is natural therefore that every new movement should be assailed by a storm of opprobrious epithets from those who suffer from a constitutional incapacity for rapid adaptation to changing environments. Readers of Anglo-Indian papers may remember their greetings to the Home Rule movement at its inception. Readers of Home Rule journals are familiar with the terms in which the present People's Movement has been described in their columns—"Insane, inopportune, unpatriotic, sectarian, selfish," are some of the simpler adjectives used. But I confess I was startled a few days ago to see a well-meaning correspondent adding ingratitude to the catalogue of our sins. Some of us are accused of "throwing dirt on that community which is above any other section entitled to the eternal gratitude of the Indian public." It is possible that our correspondent is only voicing the opinions of hundreds of our countrymen. Hence it is necessary for all who are interested in the new movement to examine this charge carefully.

The idea that the Brahmins have in the past rendered great services to India for which posterity should ever be grateful to them, seems to us to be an intellectual cant, which is industriously spread among the unthinking masses by interested parties. An impartial consideration of the question in the light of history will show that the monopoly of intellectual and spiritual culture which the Brahmins claimed was more a selfish hope than a realised fact. It is true that the ordinary men among the non-Brahmins were kept down—that the masses of the people were denied all access to culture. But men of extraordinary genius—genius is always irrepressible—rose superior to caste restrictions and often defied caste-tyranny. The achievements which glorify ancient India are mainly due to such men. Buddha, Mahavira, Asoka, Harsha were all non-Brahmins, not to take account of half-legendary characters like Krishna, Rama, and Janaka. Mediæval India unfolds the same story. Kabir was a weaver; Nanak a Kshatriya cultivator; Dadu a cotton-cleaner. It is true that in the department of Sanskrit learning and authorship non-Brahmins did not particularly distinguish themselves; but then to them Sanskrit scholarship was a crime to be visited with punishments similar to those inflicted by the Spanish Inquisition. In the field of vernacular literature, the greatest names are all those of non-Brahmins, Kambar, Tiruvalluvar, Thunjath Ezuthachan, and an almost inexhaustible list of lesser lights bear testimony to this in the South of India.

We do not mean to deny that there were also eminent Brahmin philosophers and authors who made valuable contributions to Indian thought and science, Indian

literature and religion. But our gratitude towards them should be duly tempered by the fact that these great contributions were intended by them to be utilised as a strict caste monopoly. The idea of spreading spirituality and culture among ordinary men was sacrilege in their eyes. The Upanishads are great books, but as their name shows, they are "secret" books,—not intended for the Indian Nation, but for the Brahmin caste. Vedanta is a great system of philosophy and Sankara was a mighty thinker. But Vedanta philosophy and Sankara's thoughts were never intended for the spiritual uplift and solace of the Indian people. The caste-ridden philosophers who soared on Vedantic height invented silly stories for deluding the people and shutting them off from all true knowledge of God. When we are called upon to render gratitude for services rendered, we should also consider the motives of our supposed benefactors. Lord Curzon's repressive policy helped the spread of national feeling in Bengal; but the Bengalis do not seem to be particularly grateful to his lordship. The Indian public is rejoicing to-day at the admission of Indians into the Indian Defence force. Are we on this account grateful to the Kaiser who is the indirect cause of this concession? The high-caste philosopher of ancient India thought of doing good to the unmentionable Pariah no more than the Kaiser thought of securing for Indians admission to the Volunteer corps. The Upanishads are accessible to us to-day because of the British Raj; and it is to Britain that we should be grateful.

Far from having any reason to be grateful to the Brahmins, we have many serious causes of complaint against them as the authors of most of the ills from which this nation suffers. The Caste system has been the cause of India's downfall, and the Brahmins as a class are to-day, as they were in ancient times, the strongest up-holders of caste. It may be said that many non-Brahmins are also followers of caste principles. That is quite true; and the non-Brahmin who to-day supports caste is a heavy sinner before God and man. But the responsibility of the Brahmins is greater. They are invested with traditional authority; they are highly educated. If they would lead in the path of reform, the illiterate masses would immediately follow. The Brahmin of the twentieth century has a grand opportunity given to him for making reparation for the sins of his ancestors. There is no sight so noble as that of a great community joining together to perform an act of justice at the sacrifice of selfish advantage. It would be a spectacle for the Gods. The liberation of slaves throughout the British Empire by an act of the British Parliament was such an act. If the Brahmins of modern India had done such a deed, or attempted to do such a deed, we would have been eternally grateful to them. They would have been enshrined in the immortality of a nation's love.

But instead of this what do we find? They are engaged in a desperate attempt to perpetuate caste-tyranny. Money-grabbing pettifoggers are busy preaching to us eternal Dharma of which our eternal slavery is the necessary corollary. We have said that the sight of a community in the plenitude of power and triumph, giving up voluntarily sinful advantages, is the noblest in the world. Apparently we cannot have that in India. The second best spectacle is that of lovers of Justice engaged in a self-sacrificing struggle against the upholders of a system of iniquity. It was such a sight which was witnessed in the Civil War of America when the Northern States fought with the Southern States for the

liberation of Negro slaves. The non-Brahmins of the higher castes have now such a duty laid upon them. For their own sake and for the sake of others who are sunk deeper in the mire than themselves, they are called upon to enlist as soldiers in a life-and-death struggle with Caste. Woe be unto them, if they obey not the call.

E. RAMAN MENON.

Education in Travancore

THE report of the Travancore Education Department for the year 1915-16 is an interesting document. Several important measures calculated to improve educational conditions in the State generally, and the condition of elementary and technical education in particular, were taken in hand during the year under review and several problems were either solved or their solution indicated.

The gross expenditure on education amounted in all to Rs. 20,03,352, the receipts under this head amounted to Rs. 4,34,113, and thus the total net expenditure was Rs. 15,69,239—in itself, not an unsatisfactory figure, when we consider that the whole outlay on the department represents 13.74 per cent. of the aggregate ordinary expenditure of the State.

The following table shows at a glance the distribution of expenditure under the head of education as it stood on the date of report:—

	Rs.	p. c. of the ex-
i. Controlling agencies ...	1,51,714 ...	7.6 penditure.
ii. Collegiate education ...	1,95,216 ...	9.8 "
iii. Secondary " ...	3,30,954 ...	16.5 "
iv. Elementary " ...	11,28,210 ...	56.3 "
v. Special " ...	74,427 ...	3.7 "
vi. Miscellaneous " ...	1,22,831 ...	6.1 "

According to the last census, the total population of the state was 3,428,975 and of this number, 9.31 per cent. were receiving instruction in recognised schools in the year under report as against 7.7 per cent. in the previous year. The number of recognised educational institutions in the State rose from 2,036 to 2,436 and their strength from 264,923 to 319,238. According to the report, 62 per cent. of the population of school-going age were under instruction in recognised schools, giving a ratio of 81.1 per cent. for boys and 33.2 per cent. for girls. Besides there are 1,415 unrecognised schools scattered over the country side which supply cheap education to a highly rural population. The aided schools, again, numbered 290 against 146 of the preceding year.

It is a hopeful sign that the Dewan does not make much of these figures. The current assumption that the number of children of school-going age may fairly be taken to represent about 15 per cent. of the whole population is much below the mark, whatever its pyrotechnical value to the statistical juggler. In Japan, the school age of a boy begins on the next day on his seventh birthday year and ends on the day of his completing his fifteenth, the whole term thus covering a period of eight years, and he is called a child of school age. The child of school age in Travancore is a much more short lived person, but there is something to be said even as things are in favour of taking 25 per cent. of the population as always of the school-going age. Judged by this standard, only 42.6 per cent. of those who ought to be in schools were there in 1915-16.

The absurdity of taking 15 per cent. to represent the school-going portion of the community is amply demonstrated by the results obtained by noting the figures indicating the net educational advancement in the past

year. With such a test the percentage of pupils under instruction in the taluqs like Kottayam and Tiruvilla is more than 100! With the unrecognised schools added, we have for Travancore an extremely fair condition of affairs—with 71.11 of its school-going population in the schools. This is a state of things which may well turn the head of a Travancorean. But as a matter of sober fact, its limitations as an over-estimate are indeed serious.

The classes of the population who have taken most enthusiastically to the educational advantages offered by the State are of course Christians and the Nairs: the former community leading the way easily with a record strength of 113,020 scholars, i.e., 18,681 more than the number of Nair lads under instruction. It is time that the Nair community looked to their laurels! The progress is particularly noteworthy and pleasing, too, to note—of the Pulayas: the number of Pulaya students in the various schools very near doubling itself in the course of the year, 8,494 as against 4,256 at the beginning. This is very encouraging, indeed and the Parayas follow close, 2,652 as against 1,816. One naturally hopes that this commendable rate of advance will be kept up.

It is now necessary to go a little behind these statistics and examine, with a scrutinising eye certain features of the educational policy of the State which seem to call for early revision at the hands of those in authority. A study of the report only emphasises the urgency of the need of reforms which the document evidences no disposition anywhere on the part of the authorities to consider at an early date.

The Report makes mention of a rapid spread of elementary education—so rapid, indeed, as to demand all the attention of a specially experienced controlling officer over the Inspectors, 'who not only possessed a sound knowledge of the vernacular but was also thoroughly acquainted with local conditions and would be able to guide the progress and development of education on correct and sound lines.' Very promising, this; and the experiment seems to have been a success. The number of elementary schools rose from 1,917 to 2,317: the percentage of increase in the number of scholars was 21.6 against 18.1 in the previous year. Notwithstanding the very apparent rise in the number of institutions, the congestion in all elementary schools continues to be a serious obstacle to the progress of elementary education. The opening of the elementary schools—and the other little acts of the department mentioned in the report—have just touched the fringe of the problem, and the rapid rise in the number of unrecognised schools is a symptom that the Government have not yet been able to cope with the demand for more schools and still more schools of the elementary type.

The number of unaided private schools rose in the year from 118 to 274. It is stated that Government is contemplating to bring the 1,415 unrecognised schools under better control by offering recognition on compliance with certain conditions 'well and truly' laid down by the Education department. This is another reform much needed in the interests of efficiency as well as uniformity. The growth in the number of recognised schools indicates a small fraction of the big demand to which the Government is in no position to respond agreeably, and it ought to be the policy of the State in such a predicament to encourage the free growth of private schools whenever and wherever they spring up. Viewed in this way, it seems unwise for the department to insist on conditions whose spirit is to deny rather than grant recogni-

tion to schools which depend on private effort and enthusiasm for their bare existence. There has been a tendency in Travancore—a tendency which happily now shows some signs of weakening—to follow dubious precedents elsewhere in this as in other matters, and thus it has happened that many private schools—there is a certain helplessness about their name—have been starved to death for lack of that support which is the soul of all popular enterprise in these matters. The present Report is somewhat reassuring as indicating a more business-like policy for the future. Some common sense rules were laid down last year defining the minimum requirements of a school house for purposes of grant and recognition. This had almost instantaneous effect in the relief of the congestion in the elementary schools, as the report carefully points out. Now this experience, if it is worth anything, must lead reasonable people to consider the question of a thorough overhauling of the system and principles on which the grant-in-aid code in Travancore is built up. For, in the present condition of that State, that educational policy alone is right which equalises the supply of elementary education with the demand for it in the country. One thing seems sufficiently clear. What is wanted is admittedly not an elementary education with no control from the State: nor such a cheapening of it as will tell on efficiency—what is wanted is a cheap, popular and efficient kind of elementary education brought to the doors of the people. This is the immediate outlook to which the education department of the State may for some years to come confine itself.

The number of recognised secondary schools remained during the year at 79: there was some rise (9.6 per cent.) in the strength of attendance and that was all. There has recently been an appreciable growth in the number of private secondary schools, and it shows that the demand for this variety of education is growing. During the past year, all the new secondary schools that were opened owed their origin to private effort. That the public of Travancore are alive to the needs of the situation is creditable to them, and the authorities can easily multiply the number of such schools by liberal grants-in-aid. The complaint, however, that the secondary schools of Travancore are unfairly distributed is still unheeded. There are large and populated areas with no such convenience as a secondary school within a reasonable distance. This has a very deterring effect on secondary education in such areas: and it is vain always to expect public spirit to rise to the occasion of public needs. In Travancore, the crying need of the situation with respect to secondary education is obviously a more rational and appropriate distribution of secondary schools throughout the land. To concentrate half a dozen new colleges—or even schools—in any particular place, like Trivandrum for instance, will not solve the difficulty. There is such a thing as fatty degeneration of the heart, and it is true that a school where it is wanted is worth a number of schools where they are not wanted. And there are many places in Travancore where secondary schools are wanted and sorely wanted.

The number of girls' schools increased from 323 to 341 and the girls under different stages of instruction now total 91,610. It is a problem how to reconcile the existence of 88,178 careless lasses in the elementary schools with the existence of only 50 demure young ladies in the college classes: it is important to find out whether something could not be done to induce a larger number of women who go in for general education of a high

standard. Apart from other causes, mainly social, this remarkable disproportion in the number of women going in for high education is due to the fact that there are only a few secondary schools for girls scattered in the country. Nayar girls, for instance, beyond a certain age, will not attend boys' schools: and there is thus need for more secondary schools reserved for women scholars. The Maharaja's College for women can and does cater to a minority of fortunate girls who live in Trivandrum.

Coming to educational expenditure, there is one item in which retrenchment is both possible and desirable. The controlling agencies consume, as will be evident from the above table, 7.6 per cent. of the total educational expenditure. Now seeing that Travancore is, when all is said, a moderately sized State, not so big as the Madras Presidency for instance, one is constrained to point out that its Education department is more superbly controlled than perhaps is necessary or profitable. There is too much of the white elephant about such a policy, and when it is remembered that the cost of keeping the controlling agencies in full swing affects the actual educational expenditure in an adverse way, the practical person inclines to favour a system under which there shall be more of solid day's work and less of highly paid interference with it. Reference to British analogies is apt to be misleading on a point of this sort for many reasons. It is conceded by everybody concerned—both in British India and Travancore—that the smallest output of genuine work matters more than all the paraphernalia of departmental pomp and circumstance. In order that the inspecting staff may fully represent the money's worth to the State, it is indispensable that the men be of the best sort. As the Government of India's Circular put it the other day, no one ought to inspect the competency of a class in a subject which he is not himself competent to teach. Some of us may perhaps recall the thrill with which we enjoyed a European inspecting officer's notions of the Malayalam alphabet or a Tamilian sub-assistant Inspector's attempts at elocution in the same language. History is repeating itself in all places where the old methods still continue with unalterable precision. Now this kind of inspection has many points to offer to the ludicrously inclined, but its mischief is unspeakable. In Travancore, it is reasonable to hope, we are seeing the last days of this antique regime. That State has without doubt realised ere now that inspectors, specially of vernacular schools, must be men thoroughly familiar with the vernacular, if they are not to hinder the progress of the work they are paid to advance. With a better system of inspection, with suitable text-books, with rough and practical solutions of nice questions in equipment and pedagogy—the cause of education in Travancore shows near possibilities of great advance in all directions. The Dewan calls the latest report of educational work in the State 'a chronicle of activity and progress': there are plenty of openings for making future reports more and more of such a chronicle with a determined and statesmanlike policy as the basis of all educational activities in Travancore.

"Most of us continue to live unnecessarily near our surface," said Professor James, when speaking of the stored-up resources of energy hidden in man, and seldom drawn upon. "The plain fact remains that men, the world over, possess amounts of resource which only the exceptional individual pushes to their full use."

Surface living, leaving untouched our greatest capacities, physical, mental, and moral, makes our lives commonplace and unsatisfactory—*Visitor*.

Letters to the Editor

RADICAL RELIGIOUS REFORM WANTED

SIR,

It is true that the Brahmins have kept down non-Brahmins, but it is also true that the latter have contentedly accepted their inferior status. All this is due to false religion. Unless you search for and accept true religion, your troubles will not end. At present both Brahmins and non-Brahmins are in trouble and the remedies at present applied are sure to be ineffectual.

X.

OMISSION OF CASTE SUFFIXES

SIR,

Like you, I quite realise the difficulty in the way of coining an honorific affix to non-Brahmin names that shall unify the different communities connoted by the term "Non-Brahmin." But this union—so devoutly to be wished for, certainly—can be indicated, I fancy, by an act of omission as much as by one of commission. Might not these communities be prevailed upon to drop the present affixes to their names, such as Mudaliyar, Chettiyar, Nair and Pillai. The omission of the name will tend in its own way to the obliteration of the difference which the name signifies. Kandasami, Parthasarathi, Vijayaraghavan and Sankaran read as well without as with their present caste appendages. But if it is urged that it is possible for a Brahmin also to drop the tail of his name, I say, "so much the better". If his tail-less name is an indicative of his abrogation of caste, let us welcome him as our brother. All honour to the Brahmin who has risen above his caste exclusiveness. I fear most of your readers will regard my suggestion as no forward step at all, because some of us are already content with tail-less names. But I still think that it would mean a difference and a great difference, when this omission is done universally, and with a meaning and a purpose in it. But if as you, Dear Mr. Editor, fear, the existing castes are in no hurry to give up their caste post-fixes, social reform is indeed in a sorry plight. Still, what is there to prevent the more progressive ones of our community from setting the example?

CHITTOOR,
4th March, 1917.

C. T. PARTHASARATHY

THE PLIGHT OF TAMIL

SIR,

There seems to be no end to the difficulties created in the way of the attempts to restore Tamil to her proper place in the education of the children of the soil.

Time was when this great language was the reigning queen of the Tamil Land. The greatest emperor felt it his privilege to honour Tamil scholars. Academies and monasteries were found established throughout the length and breadth of the land diffusing Dravidian culture and philosophy.

The advent of the Aryans to the south has been productive of the most catastrophic changes to the social polity and literature of the Dravida land.

The classic beauty of Tamil was marred out of shape by gross imitations of the worst Sanscrit models and a limitless importation of Sanscrit words and phrases.

The literature was flooded with translations from the puranic myths and legendary tales of the Brahminic faith. The accursed system of castes was introduced and the noblest families were thrown from their high pedestals and dubbed as Sudras.

After the passing of the country under the imperial crown of Great Britain and the establishment of the University of Madras it was expected that matters would mend and that Tamil would be restored to her proper place in the education of our children. We know it to our cost how sadly the interests of our language have been subordinated to those of Sanscrit both in the position accorded to it, as also in the grants made to the institutions in which it is taught.

There have arisen a body of interested men who have been trying by all the means at their command to subvert the position of Tamil and spoil the purity of the language.

It is an open secret that the Madura Tamil Sangam, the premier association in the presidency, is suffering from Sanscritic influence and *Sen-Tamil*, the official organ of the Sangam, has failed to commend itself to all true lovers of Tamil.

The place given to Vernaculars in the new regulations of the University, the constitution of the Board of Studies, the selection of Text books and the rules published for Tamil composition in schools suggesting fantastic alterations in the existing system of alphabet and encouraging the introduction of vulgarisms and slang in the written language, all show to what extent the interests of Tamil suffer at the hands of our University.

Some time back there was an announcement in the papers that the Tinnevely District Board was about to establish a Sanscrit College. One wonders where is the necessity for such an institution in a Tamil District. What class of people are meant to be benefited? Excepting the small minority of the Brahmins do the other people want it? Where then is the use of incurring the heavy expenditure involved in opening and maintaining the institution? When the language of the masses with all its hoary past and rich literature is languishing for want of support, why should public money be spent to satisfy the hungry cravings of a narrow sect?

There is not the least idea of blaming the Government or the University for this state of affairs. They mistake the clamour of the minority for the voice of the people.

It is high time that the Tamilian leaders open their eyes to the woeful plight they have reduced their dear mother tongue to by the neglect of their sacred trust.

DHANUSHKODI,
28th February, 1917

V. RADHAKRISHNAN, B.A.

IS VARNASRAMA DHARMA TENABLE IN THIS AGE?

DEAR SIR,

Adverting to the letter in the *Hindu* of February 10th by Professor Sundara Rama Aiyar, M.A., I shall be thankful if you will kindly give publicity to this through your valuable journal. We see everywhere people harping on Varnasrama Dharma and yet the Varnasrama Dharma Conferences held have not one member of castes other than the Brahmin in their midst. It is the Brahmins with their spirit of conservatism that have been keeping the other castes in thralldom till now by preaching their own importance in the social scale. It has ever been their argument that the non-Brahmins themselves do not like the idea of the Brahmins freely mixing in their folds, saying that the sastras prescribe raurava hell for such deeds. This only shows that the non-Brahmin is yet under the spell of cock-

and-bull Brahmin stories. The Varnasrama Dharma preachers instead of restricting themselves to blowing their own trumpets in the wilderness, begin to attack great men who disseminate their benevolent spirit in laws making for the progress of society. Already the schism created by the so-called orthodox people has rent society into sects out of number, and it is a pity that persons like Professor Sundararama Aiyar, M.A., who have fully reaped the benefits of English education, should attack the broad-minded savant of India who works for the unification of cultured Indians—I mean Sir Subrahmanya Aiyer. That Ramanuja preached the Vedanta Rahasya to all in open air, that he divorced his wife for clearing away the leaf of Thirukkachi Nambi which he wanted to use as his dinner plate, that he was hiding himself in an untouchables' street and that in gratitude thereof he allowed the Panchamas to use the temple and the tank for a day in the year, all these clearly support the statements of Sir Subrahmanya Aiyar and show the broad-mindedness of Sri Ramanuja. Besides the Gurus are not supposed to be lost in the Mah-akasa as the Mayavadins conceive, but wait in the astral plane and watch the developments of the theories they propounded. Even Adi Sankara himself is supposed to do the same. Therefore, alluding to the waiting of Lord Maitreya in satirical terms and speaking ill of the Suddha Dharma Mandalem, are things which the thoughtful public do not expect of a person of Mr. Sundararama Aiyar's stamp. Let each man expound his own dogma and allow the spirit of tolerance to imbibe anything it likes. Swami Vivekananda in one of his lectures in Calcutta said:—

"There is a cry nowadays about this and that food and about Varnashrama, and the Bengalees (we may now take it as Madras) are the most vociferous in these cries. I would ask every one of you, what do you know about this Varnashrama? Where are the four castes to-day in the country? Answer me. I do not see the four castes. Just as our Bengalee proverb has it 'As headache without a head:' so you want to make this Varnashrama here. There are not four castes here. I see only the Brahman and the Sudra. If there are Kshatriyas and Vaisyas, where are they? and why do you not Brahmins order them to take the Yagnopavita and study the Vedas, as every Hindu ought to do?—and if the Vaisyas and the Kshatriyas do not exist, but only the Brahmins and Sudras, the Sastras say that the Brahman must not live in a country where there are only Sudras; so depart bag and baggage. Do you know what the Sastras say about people who have been eating Mleccha food and living under a government of Mlecchas as you have been for the last thousand years? Do you know the penance for that? The penance would be burning one's self with his own hands. Do you want to pass for teachers and walk like hypocrites? If you believe in your sastras, burn yourselves first like the one great Brahman did who went with Alexander the Great and burnt himself because he thought he had eaten the food of the Mleccha. Do like that and you will see that the whole nation will be at your feet. You do not believe in your own sastras and yet want to make others believe in them. If you think you are not able to do that in this age, admit your weakness and excuse the weakness of others, take the other castes up, give them a helping hand, let them study the Vedas, and become just as good Aryans as any other Aryans in the world and be you likewise Aryans."

COONOR,
13th February, 1917.

SIVADHYANANANDA,
Anandasrama.

News and Views

It is not often that editorial articles in Indian newspapers are enlivened by anecdotes which hit off the situation. In the last meeting of the Imperial Council the Hon'ble Mr. B. N. Sarma's moved that the Government of India should bear the whole cost of free compulsory primary education. "In making this proposal," says *Justice*, "Mr. Sarma was following the ordinary methods of business transaction commonly found employed in the Indian bazaars. It is not uncommon for a shop keeper in an Indian bazaar to ask for 10 times the price of an article in the hope that in the final bargaining he might at least get 4 times its value. This reminds us of an incident which took place in Colombo some years ago. The writer was sitting on the verandah of the Grand Oriental Hotel in Colombo when some of the jewellers who are to be found there came and offered a ring for sale. We asked the price of the ring. They said Rs. 200 and asked us to make an offer. We offered Rs. 5 for it. Then one of the merchants said to the other "Come away. It is no good. He is no b——y fool passenger." When Mr. Sarma made his proposal that the whole of the expenditure for future extension of primary education should be borne by the Imperial revenues, probably, he was actuated by the belief that if he asked for the whole, the Government would at least concede half. But unfortunately for him he found not only that he did not get any satisfactory assurance from the Government on this point, but that his reputation as an expert in finance was by no means enhanced.

"In the Madras Legislative Council, when there was a discussion on this subject prominent Home Rulers got up to say that they would welcome the extension of free and compulsory primary education within their areas provided there were no local rates imposed for its expenses. One prominent Home Rule member said that he would welcome primary education if it is extended at the cost of the Government; but he would oppose it if the Local Bodies had to pay for it. This gentleman reminds us of the man who went into a restaurant and, after carefully studying the menu, asked the waiter what they charged for bread. "We make no charge for bread, Sir," said the waiter. "Then what do you charge for gravy?" asked the man. "We make no charge for gravy either," replied the waiter. "Then get me a plate of bread and gravy," said the gentleman. That is to be the policy of the future Home Rule government. They want to get everything without having to pay for it."

The article from which we are quoting proceeds to point out that whether the money comes from the Government or the local bodies, it comes ultimately from the people and that if the people are poor the Government is necessarily and equally so.

The following letter appearing in the *Hindu* explains itself:—

Though you have closed the controversy on the general subject of Ramanuja's attitude towards caste, since you have permitted Dewan Bahadur M. O. Parthasarathy Iyengar's challenge as to "a non-Brahmin Indian name, in service or outside, who could better fill the place" now occupied by Dewan Bahadur P. Rajagopalachari, I believe I have a right to request you to permit, in answer to that challenge, to mention the names of at least two persons who can fill the place referred to in every way as worthily as the retired Judge's fellow-casteman, if not in some respects more worthily. (I want the general public and not merely Mr. Parthasarathy Iyengar and his friends to judge). If I had no regard for the modesty of Dewan Bahadur L. D. Swamikannu Pillai and Dr. T. M. Nair, I should challenge the Dewan Bahadur M. O. Parthasarathy Iyengar to prove the inferiority of either of these gentlemen to the idol of his sympathetic admiration. But as it is, I have to content myself with remarking that the question and its publication in your columns at this stage mark the length to which the sense of superiority (I use three words where one would have sufficed) of a certain class whom you know best can go, and the depth

of the humiliation which all other classes have learnt to put up with so long. But as the Hindustani proverb has it "not always is night or day". It is moreover a happy thing that the whole controversy in your columns has opened the eyes of non-Brahmins to their position as "brewers of wood and drawers of water" both in the Brahmin Theocracy and in the British-guaranteed Brahmin Oligarchy. It will not have been conducted in vain if non-Brahmins throughout the presidency come to realise that as long as these two systems remain in force, there is for them no hope.

O. KANDASWAMI CHETTY.

With reference to Mr. Gilbert Slater's notice of a proposition (since withdrawn) regarding the creation of Lady Fellows in the Madras University, Mr. R. Krishna Rao Bhonsle (of the Government Examinations Office, Madras) writes to the *Madras Mail* recalling the fact that the University of Bombay had already stolen a march over the sister Universities in the matter of appointing ladies as Fellows. In the Bombay University Calendar the names of Mrs. Peckey-Phipson, Mrs. Anderson and Miss Benson appear in the list of Fellows of that University. "In this connection it would not be out of place if I were to mention that I wrote long ago an article entitled 'Lady Fellows for the University' to the *Indian Ladies Magazine* edited by Mrs. Satyanadnan. The article was not published in the Magazine for certain reasons which the late Dr. Satyanadnan explained to me."

"Mr. Krishna Rao writes to say that if the Poet is right in his observation that

"Worth makes the man
And want of it the fellow,"

it would be right also to state that

Worth makes the woman
And not want of it the fellow!

Despite all the horror, all the suffering, all the almost unimaginable waste of Life and treasure we ought not to, and may not, according to the *Globe*, impugn the divine purpose behind this unexampled war. Things were not well with us when our nation was compelled to cleanse itself in blood. "What was growing," said the Master of Balliol in well-weighted words, "was a non-moral business world, a non-religious national life and a non-constructive democracy." It may be important to give a man a vote; it is much more important to teach him how to rule himself. It is valuable to destroy superstition; it is much more valuable to stimulate the true religious sense. It is good for the wage earner to gain greater wealth; it is much better that he should learn of that which no money can buy. We were becoming utterly materialist when trumpet call roused us to face the great things of life and it may well be that if that call had been delayed a few years longer we should have lost the power to respond Yesterday we said: "Let us eat and drink for to-morrow we die." Today we say. "Let us eat and drink that to-morrow we may live to do our part in the great purpose of the ages." Which is the better and the nobler cry?

On the very day of his passing—December 12th, 1889—Robert Browning's "Asolando" was published. Among the last lines of the epilogue are found the words which suggest this meditation:

Greet the unseen with a cheer!

If they reveal the attitude of his soul to that great Unseen which he was approaching—as they surely do—they as certainly unveil the attitude which that great soul had assumed through all the years of his poetic prophesying. As the well-known lines from that same epilogue suggest, he was indeed

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
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NOTES.

22

Home dept
(His)

Editors' Table privileges

(Ch 920)

From the Editor of the 'Social Reform
Advocate' d the 12.3.17

For Secretary

The Social Reform Advocate
is weekly journal published in
Madras was started in December 1914.

At the Editor's request in December 1914
the Govt authorised the supply to him
free of cost of all orders of the
Ligue dept which are placed on the
ET bearing on matters of social
progress. Attention is invited to the

G.O no 2 Ligue M
5.1.15

P. 4 of note to
G.O 2 Ligue M
5.1.15

PICF

Item 290, p 72
of G.O 1688 Q
3.7.16

Notes to G.O 1395
16.12.11

Hon Mr (now Sir) A.C. Bardan's note d the 11.12.14
written in that connection.
The Editor
now requests that he may be
supplied with all papers etc which are
placed on the Editors' Table. It will
be seen from the latest Confidential
report on newspapers that the paper
commands a circulation of 1000 copies,
and that it treats of social reform
and general topics and that its tone
is harmless. Generally papers which

Notes to go 1395 Rm.
6-12-11



have an established circulation and which are moderate in tone are admitted to the privilege of the Editor's Table. It is for consideration whether in the circumstances stated above the Editor's request for to be supplied with all papers placed on the E.T. may be acceded to.

3 The Editor's request to be furnished with ^{the} advertisements ^{for insertion in his paper} regarding the War Loan is one for consideration in Finl. A draft order is submitted for approval. It may go w.o to Finl for acceptance ^{or remarks} before issue.

25.3.17
P. de A.
28.3.17

29.3.17

Finl. no.

Accepted in Finl.

Home. no.

20.4.17

Home Dept.
(No)

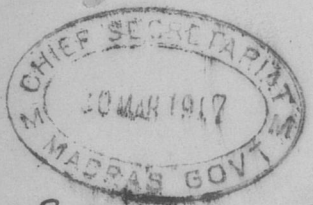
For Secretary

Submitted for orders as

to issue of the draft.

24.4.17
P. de A.
24.4.17

3.4.17



Mis. Ed. no 920-1

30.3.17

2696



Notes in
2/4/17

File no 2696-1
24.17

29.517

402
✓
The Social Reform Advocate,

CN^o 1191 mis

2.4.17 25

O. Kandaswami Chetty,
Editor.

264, Thambu Chetty Street,
Madras, E. 31st March 1917.



To

The Chief Secretary,
The Government of Madras,
M A D R A S.

Sir,

1434 info
102 info
I have the honour to enclose a copy of the letter addressed by me to the Chief Secretary to the Government of India on 3rd March '17 re. the supply of all E. T. papers. I also enclose the reply of the Under Secretary to the Government of India directing me to apply to the Government of Madras.

1282
90344
3417
In this connection I beg to invite attention to my letter to dated 12th March 1917 which I have not yet received a reply.



I have the honour to be,
Sir,

Your most obedient servant,

O. Kandaswami Chetty

Editor.

Enc:- 3.

Logd No. 193
The 20.4.17

M
Orders have already issued in G.O. 344, Home (Mis), dtd 3.4.17 authorising the S. G. I. to supply the Editor with copies of all papers placed on the E. T. This it may be lodged & filed with the G.O.
6.4.17 Wilson

No. 11/1/17

The Social Reform Advocate

264, Thambu Chetty Street,

Madras, E. India.



O. Kandawami Chetty,
Editor.



The Chief Secretary,

The Government of Madras,

MADRAS.

I have the honour to enclose a copy of the letter addressed by me to the Chief Secretary to the Government of India on 3rd March 1917, re the supply of H. E. T. papers. I also enclose the reply of the Under Secretary to the Government of India directing me to apply to the Government of Madras.

In this connection I beg to invite attention to my letter dated 12th March 1917 which I have not yet received a reply.

I have the honour to be,

Sir,

Your most obedient servant,

O. Kandawami Chetty

For Secretary



Order have already issued in G.O. 344, Home (M) 3 to 3.4.17 authorizing the S. R. I. to supply the H. E. T. papers to the S. R. I. This is only for supply of H. E. T. papers to the S. R. I.

Enc:- 3.

Copy 11/1/17
to S. R. I.
to 3.4.17

No. 1407 C.

26

From

G. M. Young Esq.,

Under Secretary to the Govt. of India.

To

The Editor,

The Social Reform Advocate,

264, Thambu Chetty Street,

MADRAS. E.

Home Department
(Public)

Delhi, the 22nd March 1917.

Sir,

In reply to your letter dated the 3rd March 1917, addressed to the Legislative Department, I am directed to say that your request for the supply of certain Government publications should be addressed to the Government of Madras.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) G. M. YOUNG.

Under Secretary to the Govt. of India.

(A copy)

Order have already issued in G.O. 344, Home (M) 3 to 3.4.17 authorizing the S. R. I. to supply the H. E. T. papers to the S. R. I. This is only for supply of H. E. T. papers to the S. R. I.

(A COPY.)

THE SOCIAL REFORM ADVOCATE.

264, Thambu Chetty Street,
Madras. E. 3rd March. 1917.

To

The Chief Secretary,
Legislative Department,
Government of India, D E L H I.

Sir,

I beg to acknowledge with thanks the receipt of a copy of
the Report of the Royal Public Service Commission.

We have hitherto been receiving in this office Government
publications dealing with matters of Social progress. We are surprised
to hear from the Superintendent of the local Government Press to whom
we wrote for a copy of the Report of the Royal Commission on Education
in England which has been sent to most Editors, that he could not
supply it as he had orders to send us only "E. T. papers bearing on
matters of Social progress". If Education is not a matter of Social
progress we wonder what else is. From the article entitled "Should
Indians study in England?" by Prof. Homersham Cox, in the copy of the
latest issue of the SOCIAL REFORM ADVOCATE sent herewith, it will be

(A COPY.)

THE SOCIAL REFORM ADVOCATE.

304, Temple Chetty Street,

Madras, S. 31st March, 1917.

The Chief Secretary,

Legislative Department,

Government of India, D. N. H. I.

I beg to acknowledge with thanks the receipt of a copy of

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We have pleasure in receiving in this office Government

publications dealing with matters of social progress. We are surprised

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matters of social progress". If Education is not a matter of social

progress we wonder what else is. From the article entitled "Should

India be ready to belatedly" by Prof. H. M. Cox, in the copy of the

latest issue of the SOCIAL REFORM ADVOCATE sent herewith, it will be

seen that we not infrequently deal with matters concerning Education.

We have also not been favoured with a copy of the Madras Municipal Bill.

We shall deem it a favour if you will order all E. T. papers to be sent to this office.

I beg to remain,

Sir,

Your most obedient servant,

(Sd.) O. KANDASWAMI CHETTY.

Editor.

THE Social Reform Advocate

(Published Every Saturday)

Office:—264, THUMBUR CHETTY STREET

Editor:—O. KANDASWAMI CHETTY

Vol. III

MADRAS:—SATURDAY, 3rd MARCH, 1917

No. 5

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Intermarriage
The Socio-Political Dinner
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Notes

THE SOCIAL EFFECTS OF VOLUNTEERING

POLITICIANS have heartily thanked Lord Chelmsford's Government for having allowed Indians of all classes to join the Defence of India Force. The social reformer may speculate on the probable social consequences of the privilege. Much depends upon the extent to which it is utilised and the length of time during which Indian Volunteers are considered necessary. In whatever way the present war may end, the peace will not inaugurate the millennium, and if this is to be the last of the wars on this planet, the nations of the earth cannot prevent future wars by disbanding their armies; they are likely to realise more vividly than ever the need of citizen armies. It is probable, therefore, that the experiment now introduced will result in a permanent military organisation. If so, Indian Society will develop certain new features. We hear it said in Southern India that the Kshatriya caste is practically extinct. The caste, with its traditional privileges of wearing the sacred thread and reciting the Vedas, cannot be revived. But the Kshatriya spirit will be revived. Secondly, the opportunities allowed to all castes to distinguish themselves in the military profession will materially improve the prospects of the lay Dravidas. At present practically the only avenue to prominence in public life is supplied by the University: one must pass certain examinations held by that body in order to serve the country in any important capacity. When all castes serve the Government in so essential a sphere of activity as the defence of the country, the justice of a more equitable distribution of the honours of the public service in all branches will be more readily recognised than at present. Lastly, the new Kshatriya spirit may exert a healthy influence on some of the enervating marriage customs, which have derived strength from the popularity of the literary professions.

CLASS DISTINCTION IN THE ARMY

THOSE who look upon reforms from no higher standpoint than that of removing causes of dis-

content, will always be disappointed; for nothing will give a nation permanent and unalloyed satisfaction, and something to grumble at will always remain or come into existence. It is now complained that University standards are unnecessarily raised, merely to reduce the number of graduates. It may possibly be complained hereafter that the standards of qualification for military service laid down by the department are unnecessarily high. His Excellency the Viceroy has explained that it would be waste of money to maintain a force for which the country has no need and which is not efficient enough to serve the needs of the country. What the country needs can best be judged by experts. Nevertheless, when the question of admitting Indians to a privilege is discussed, others than experts will also demand to be heard from other standpoints than that of military efficiency. Then again, up till now the Indians in the army have not been drawn from a class accustomed to compare their position with that of Europeans. Educated Volunteers will begin by instituting comparisons. The military experts are not individualists: they are accustomed to think of class qualifications. They compare the Panjabis as a class with the Tamilians as a class: the Gurkha and the Rajput, the Bengali and the Mahratta, are weighed in the balance by the class, and in the same way they make rules for Europeans as a class and Indians as a class. Such rules may have some justification from their standpoint, but the politician does not compare breeds of men with one another, as the zoologist may compare breeds of horses or bulls. He is an individualist, and he will insist that no distinction shall be made between one man and another because of the general characteristics of the race to which they respectively belong.

INDENTURED LABOUR AND PASSIVE RESISTANCE

THE phrase "passive resistance" was appropriate enough when applied to the struggle of Indians in South Africa against the restriction imposed upon them by the Government of that part of the Empire. We have seen it applied to the present agitation in India against indentured labour, but the description is scarcely accurate. Those who distribute leaflets in the villages warning intending emigrants of the fate that awaits them in Fiji or elsewhere, may be resisting the recruiter, and they are quite within their rights in doing so. But the recruiter is not a Government servant and the Government does not undertake to facilitate his task or to supply labour to the Colonies. The Government merely recognises the emigrant's right to enter into an agreement of service and undertakes to protect him in certain ways. The agitation is directed against the recognition of this right, because the protection can never be adequate and the conditions of social existence

in the Colonies are too bad for the emigrants, and beyond the possibility of radical improvement. It may or may not be possible to change the conditions of life radically for the emigrant, but the Government compels no one to leave India, and the agitation here cannot be described as passive resistance.

HOMOGENEITY OR UNION?

WE should like those who are engaged in devising a substitute for the word "non-Brahmin" to remember that the existing castes do not seem desirous of giving up their caste names. It is a movement which embraces many castes that has to be properly designated. A Pillay remains a Pillay, a Nair a Nair, whether the non-Brahmin castes are collectively described as Kshatriya or Vaishya, Dravida or Pradhana, Prabuddha or Sanatana. It is not a single social organisation that has to be named but an aspiration common to many, or a group cherishing it, that has to be described in a word.

"JUSTICE"

A WORD of welcome is due to "Justice," the organ of the South Indian People's Association and, we take it of the South Indian Liberal Federation as well. The journal will be conducted on the lines adumbrated in the non-Brahmin Manifesto; and some of the articles which have appeared in its leading columns make it clear that "Justice" will speak the Truth about the various questions political, economic and social, which wait for solution upon the intelligence and the moral capacity of the people and the authorities alike. We are glad to notice that the journal will espouse the cause of the non-Brahmin community in the largest sense of the word, including "the Moslem and Indian Christian Communities whose active friends and well-wishers we shall ever remain." The exclusion of the Brahmin is the exclusion of the element of exclusiveness, which in its practical outcome will make for an all-India inclusiveness comprehending the Brahmin purged of his sense of sacrosanct superiority.

Light for the Young

"What is a man born for but to be a Re-former, a Re-maker of what man has made, imitating that great Nature which every hour repairs herself?"—Emerson.

The New Movement and Its Policy.—The editor's description of me as a Brahmin is misleading. I am a Brahmin, who has been formally excommunicated. Standing outside the pale of caste, I write about the non-Brahmin movement from a neutral standpoint. If this movement had declared itself against caste altogether, I should have been glad. But its object is somewhat different. To the social reformer it is interesting partly as an instructive outcome of a state of things which he wishes to see ended, and partly as the potential harbinger of a really social movement for the consolidation at least of many of the non-Brahmin communities into one.

I notice with pleasure that the force of the objection to the negative, and to some extent anti-social, appellation bestowed upon the movement is felt by many. In devising a suitable name one has to consider what the movement aims at, or ought to aim at. A totally new word, which has never been adopted by any community, has fewer chances of acceptance than one which has had a history of its own. Then again, the new movement will do little good if it seeks to secure for one small class of people the privileges which another small class has enjoyed in the past. It must embrace the major portion of the population, if not the whole population. It seems to me that a word like "Pradhana", used as a substantive, is open to objection from both these standpoints. "I am a Pradhana" means "I am a principal person." It does not suggest that I am a member of any community which has had a history

in the past. What is more, it suggests that you have selected a few prominent persons out of a large mass; it does not suggest your identification with the masses. Eminence or predominance does not refer to numbers, but only to relative importance, which may be due to causes and influences not connected with numbers.

The word 'Dravida' is indeed very suitable. It is an old name of a people, and modern philologists have confined it to the languages of Southern India, though anthropologists have given it a wider meaning. The Sanskrit 'Dravida' becomes 'Dhamilla' in Pali Prakrit, or perhaps a Tamil word was first modified by Pali-speaking Buddhists, and further modified in Sanskrit. Anyhow it denotes a people. But without a qualifying adjective, it will not exclude Brahmins. I do not see why Brahmins should be totally excluded, and not proportionately included in a movement, but at any rate 'Dravida' does not spell non-Brahmins. I notice that words like Kshatriya and Vaishya are not appreciated, because in the past they have denoted castes inferior to Brahmins. Now, I have no partiality for these words, but in themselves they are suggestive of neither superiority nor inferiority. The Kshatriya and Vaishya Conferences of Northern India do not feel humiliated by the reference to their occupations. If you call an Englishman a merchant or a soldier, he does not feel that you have insulted him by placing him below a clergyman. It depends upon how you look at the various professions or callings. It is open to a Kshatriya or a Vaishya to claim equality with the Brahmin. Their occupations are not menial, and Kshatriyas and Vaishyas are not less respectable than Brahmins socially, whatever their spiritual privileges may be. But if the movement avoids caste names altogether, either positively or negatively, it will be a distinct gain, even if the Brahmin is excluded.

A name, such as the leaders of the new movement want, must reflect the sentiments which work in their minds. The rivals of Brahmins first pitted the Kshatriya, especially the Buddhist Kshatriya, against him. But the Kshatriya is practically extinct in Southern India. The Vaishya represents wealth, while the educated Vaishya would like to be credited with brains. Though claiming to represent forty millions, the Dravidian leaders would not be content to represent mere numbers, as distinguished from wealth, education and influence. One thing seems clear, that the Dravidian is awakened to the march which the Brahmin has stolen upon him. Then why should he not call himself *Prabuddha Dravida*? It is a grand name, which a grand Sanyasi has bestowed upon New India. The "Awakened Dravidian" would certainly be a greater personage than the "non-Brahmin."

The Brahmin is not an exemplar in all respects. Higher ideals than his exist, and when he himself aspires higher, others cannot remain satisfied with his level. But how can the social reformer "pull him down"? The politician may seek to restrict his privileges in the public service or in public life, in the sense that he may ask honorary and stipendiary offices to be distributed among all communities more or less in the proportion of their numbers. But what can the social reformer do to him? The Brahmin cannot be compelled to eat with others against his will. The Brahmin may step down of his own accord: when he does that, he will cease to feel his caste superiority. In the municipalities and other local bodies, communal representation may be introduced. In the public service seniority and efficiency are the main considerations, and the British Government will not penalise the caste of a Hindu.

NAINAR.

Should Indians Study in England?

BY PROFESSOR HOMERSHAM COX

MORE than once Indian fathers have asked me about sending their sons to England and I have always answered that I thought for a young man of good character and intelligence the best plan was to send him as soon as he had finished his school studies. This opinion I wish now to explain and justify. It is hardly necessary to say that I assume that the present exceptional dangers have passed away and a state of peace has returned.

I will begin with a particular instance. An Indian Christian gentleman said to me: "I cannot get in India the education I want for my son. It is only suited for lawyers and Government servants. There is too much Milton in it." Then he went on to tell me about the career of one of his sons. The young man failed in his Intermediate Examination for Madras about fourteen years ago, so his father removed him from the college where he was studying and apprenticed him to a well known firm of Electrical Engineers in Calcutta. After two years he went to England to improve his knowledge of engineering and was employed by one of the most famous firms in the world. He stayed in England five years, earning his own living and not costing his father anything. Then he was sent by his firm to Calcutta on a salary of Rs. 400 recently increased to Rs. 450 a month. Now in the very year when this young man failed in his Intermediate, one of my Hindu friends passed his, afterwards passed the B.A. examination, became a teacher and is now drawing Rs. 108 a month. The contrast is sufficiently striking.

Of course, all young men cannot become electrical engineers. Still, a good many of them may, for there is every reason to believe that in the coming years electrical engineering will be very much developed in India. The case I have given is not an isolated one. A little while afterwards a Parsee friend told me almost exactly the same story about his own son. This young man, too, after studying in England, obtained an appointment with good pay, as an engineer, if I remember rightly, an electrical engineer, in Calcutta. Even more important than engineering, if possible, is commerce. At present the trade of India with the outside world is carried on for the most part through the agency of the European firms of Calcutta, Bombay, and Madras. But, apart from caste prejudices, it is as easy for an Indian to trade in England as for an Englishman to trade in India. Some of the Kashmiri makers of wood and metal work deal directly with London houses. But they are hampered, as I have seen myself, to some extent, by their imperfect knowledge of English. It is still worse in Kulu where men who understand English are not easy to find. Paranchand, a Panjabi tradesman of the Dhussar caste, several times came to me, when I was living there, to help him in his correspondence with an English Karachi merchant. If it had not been for the accident of my being in Kulu at the time he would have been put to a good deal of inconvenience. English is the only means by which the Indian can communicate with the rest of the world, not merely with England and America, but with the continent of Europe and Japan. He will acquire a better command of English in six months in England than in six years of study at an Indian College.

The only way in which any language can be properly learnt is by frequent conversation with educated men, and still better, with educated ladies, who speak it as their mother tongue. Indian students, however, except

those who live in the large towns, have few opportunities of talking with Englishmen. The teaching of English by means of books only would not be satisfactory in any case, but in Indian Colleges it is worse even than it need be. "There is too much Milton in it" as my friend said. It is well for Indians who are already thoroughly familiar with the language to read Milton, but to use Milton as a means of teaching English is folly. Two or three months ago a young Indian who had failed in his Intermediate Examination came to see me. I was sorry for him, but after talking with him I could not wonder at his failure. He only understood the simplest sentences, such as "When did you pass your Matriculation Examination?" "At what college did you study?" after I had repeated them two or three times and I had equal difficulty in understanding him. Yet this young man had been compelled to take up Lycidas for his examination. The beauty of Milton's verse can only be perceived by the trained ear. His metrical effects are not obvious like those of a ballad, but extremely subtle, and escape the foreigner altogether unless he has learned to pronounce English as an Englishman does. Yet young Indians who cannot pronounce the commonest English sentences correctly are required to study Milton.

The sad thing is that no Indian can study engineering or medicine unless he has passed an examination in the English taught in Indian Colleges, an English which is useless for all practical purposes. About three-quarters of the candidates fail and lose a year of their lives or give up their studies altogether, and this at a time when India has urgent need of more medical men and engineers. In one Intermediate Examination the candidate is asked to illustrate from his texts the characteristic attitude towards Nature of any two of the following poets: Milton, Gray, Cowper, and Wordsworth. It is a question which even an Englishman of mature age who is familiar with these poets would find difficult to answer offhand, and it is asked of a young Indian who knows English very imperfectly and has never seen anything of "Nature" as it is in England. Of course he cannot really answer it, but if he can reproduce some passage from one of the small cram books prescribed by the University he will satisfy the examiner. In another paper the candidate is asked about the Tree Igdrasil. I doubt whether it is of any use to any human being to know what the Tree Igdrasil is; I am certain that it would be of no use to my friend Puran Chand. What he wants is practical English that will be of use to him in his commercial correspondence.* But I am afraid there is no hope of any improvement in the study of English in Indian Universities. There are too many vested interests, both Indian and European, in favour of the traditional methods.

In every civilised country there are many people who earn their living by engineering or commerce while the number of those who devote themselves to pure scholarship is always very small compared with the population. It is much smaller in India even than in other countries.

* I have just had an opportunity of talking with one of the leading Hindu merchants of the United Provinces about the subject of this article. He confirms my previous belief that the "vernacular" teaching given in the schools of the United Provinces is useless for the tradesman. He agrees with me that a knowledge of English commercial methods would be useful, but thinks it should be given later than I had suggested. The Indian should first become thoroughly familiar with the commerce of his own country and when he is 22 or 23 go to England for a year to study English methods.

For this reason I only consider scholarship in the second place. At present very few students care to pursue their studies even as far as they might pursue them in India. Of these few, I should say, from my experience as an Examiner in Mathematics in Allahabad, Calcutta and the Punjab, that in any Indian University in any particular year only one or two students have sufficient natural mathematical ability to make it profitable for them to study further. But for those who belong to this very small minority and wish to become thoroughly trained mathematicians, study in England is essential. I confess that when I was at the Muir College I was not competent to teach my pupils up to the standard of a high wrangler. Every teacher in India who is honest and knows the facts would make the same confession. Only the vain or ignorant would assert the contrary. Indian colleges can teach very well up to a certain point but the student who wishes for, and can profit by, the highest teaching must go to Europe. Two of my own pupils have heard the lectures of Thomson, Larmor, Hobson, and other younger mathematicians at Cambridge, of Klein and Cantor at Göttingen, of Poincaré at Paris. Obviously they could not have obtained the same advantages anywhere in India.

The truth is Indian colleges are merely schools and give merely a school education. This may offend those Hindu "patriots" who wish for flattery and consider every Englishman who tells the truth an enemy. But I believe there are readers of the *Social Reform Advocate* who understand that to tell the truth is not a proof of ill-will, nor, for that matter, to flatter a proof of goodwill. Even the best of the Indian Colleges are not equal to English schools of the second rank such as Dulwich or my own school Tunbridge, and most of them are very inferior schools indeed. When I came to India there were five Colleges in the United Provinces which were considered so superior to the others that their principals were ex-officio members of the Syndicate. Of these five principals only one was a scholar. I do not mean in the least to disparage the others, for they were perfectly competent for the work they had to do. It does not need a scholar to dictate notes about the Tree Igdrasil or to teach Indian students to write about Wordsworth's attitude to Nature. Mr. Gough, the only principal in the United Provinces at that time who was a scholar, was not more successful than the others as a teacher. In fact, if I remember rightly, some of them got a higher percentage of passes than he did. It may even be doubted whether for some of the work of Indian colleges scholarship is not a disadvantage. In one of the Calcutta B.A. papers, the student is asked to write short notes on the meaning of *any six* of the following: aesthetics, conservation of energy, the mechanical theory of the universe, etc. As this is one of six questions to be answered he has five minutes for each of his short notes. Probably the less a teacher knew about mathematics and physics, the better able he would be to teach his pupils to explain conservation of energy in five minutes.

Naturally the education given in such colleges while good enough for lawyers and Government servants is not sufficient to produce a scholar. A man can only become a scholar after years of hard work, at one particular branch of human knowledge, under the guidance of older scholars. The self-taught man may have much greater natural ability than the scholar, but he has not gone through the necessary discipline. It is true that in some cases of extraordinary genius, such as those of the English miller Green, and

more recently of Mr. Ramanujam, the self-taught man may produce important results. But such cases are extremely rare, and even Mr. Ramanujam would have gained something by going to Cambridge earlier for he would not have spent his time on problems that have been already solved. Now to bring out eminent European scholars to lecture in India seems to me almost an entire waste of money. Unless the students of Calcutta have altered very much since the time I was last an examiner there, scarcely any of them could have profited by Dr. Forsyth's lectures. They needed to be taught much more elementary things first. I found that most of the M.A. candidates did not know things that an English sixth form school boy who was going up for an Entrance mathematical scholarship at Cambridge would have known. At present there are so very few Indian students who have the desire and capacity to become scholars that it is cheaper to send them to Europe than to bring out European scholars to teach them.

Last of all, there is the class of Indians of independent means whose sons can afford to study without regard to the need of earning their living. The corresponding class in England has always thought foreign travel an essential part of a liberal education. It is neither so difficult nor so expensive for an Indian to visit Europe now as it was for Milton to visit Italy in the first half of the seventeenth century. Unfortunately among rich Indians the desire for intellectual culture is in too many cases wanting.

The Gita versus Prof. Sundararaman:

"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

The address recently delivered by Sir S. Subramania Aiyar at the opening of the Vishistadwaita Academy has provoked in one of the Madras dailies, a controversy so outrageous, apart from its indescribable absurdity, that its publication in the well-known Daily could only be explained in the light of its inveterate hostility to the non-Brahmin movement. Professor Sundararaman who began to study Sanskrit at a very advanced age, and only after retirement from Government service, and who has been for many years now under the thumb of a few of the most bigoted and unenlightened Brahmin Pandits I have known, rushes only too frequently into print with oracular pronouncements which are invariably as offensive as they are opposed to common sense. To pit the Bhagavad Gita against Professor Sundararaman will be regarded even by the Professor as a sin and it manifestly involves an injustice to the great Scripture of the Hindus. The orthodox Brahmins all over the country and the heads of the Brahmin Mutts would do well to subscribe forthwith a few lakhs of rupees, and order a statue of Prof. Sundararaman, to be installed with appropriate religious ceremonies in Benares or at Kumbakonam, on the sacred banks of the Kaveri or the Ganges, in pious appreciation of the great service he has rendered to decadent Brahmanism in making and announcing the grand discovery that "Sudras" are disqualified from "Brahma Vidya" and meditation on the Brahman. I am not interested in Ramanuja or his speculations, barren or fruitful as they may be, and I regard life as being far too serious an affair to be devoted to the study of every philosopher who ever "put pen to paper." I believe, and Hindu traditions absolutely

support me in the belief, that the Bhagavad Gita is a work of the very highest authority—the cream, as a Shloka has it, of all the Vedas and Upanishads,—and that whatever conflicts with statements in the Gita should, therefore, be summarily rejected. The Bhagavad Gita is a cosmopolitan book of Wisdom, enshrining the loftiest philosophic and scientific verities, and it may be observed, by the way, that its philosophic explanation of the universe and its origin is in complete accord with the latest scientific exposition of hylozoism by Professor Ernst Haeckel and others. The host of commentators on the Gita have merely succeeded in obscuring its simple meaning, in muddying the beautiful fount of inspiration, in warping the magnificent work from its obvious purpose of making men happier and wiser, and in utilising it for the support of their prejudices and fatuous theories.

The words "Brahman", "Vidya", and "Samadhi" or meditation have a meaning in the Gita, altogether different from the Pandit-meaning of those terms: to understand the Gita aright, and to profit by its study, Brahman should be interpreted as laws of nature to which all beings, human and non-human, are subject, Vidya as science that explains those laws, and Samadhi as the mental concentration needed for the study and the right understanding of those laws. Happiness which it is the endeavour of all beings to secure, is (according to the Gita) dependent upon a proper and an intelligent apprehension of the forces and powers of Nature and a loyal co-operation with them. And none is debarred from the study of Brahman, or Brahma Vidya, but all are welcome to the enjoyment of happiness that must necessarily result from a scientific, thoughtful and concentrated study of man's environment. It is repeatedly laid stress upon in the Gita that the only sin in the world is "ignorance"—ignorance of one's environments—and that the only weapon with which the sin may be expiated, the ignorance removed, is the weapon of knowledge,—scientific knowledge which alone confers bliss, makes man happy. *That this knowledge may be acquired by all, and that the happiness resulting from the acquisition of such knowledge all are entitled to, is indisputably evident from Verse 32 in the Ninth Chapter of the Gita in which Shri Krishna says that the "Para Gita" or the goal transcendent is as well within the reach of women and Sudras as within the reach of Brahmins and royal saints.*

Professor Sundararaman has been wise and discreet enough in his letters to the press not to define the term "Sudras", for in any definition he might hit upon he would perforce have to include himself. Such pharisaical self-righteousness as he preaches cannot but excite at once ridicule and compassion. "Thou seest the mote in thy brother's eye, but not the beam in thy own." Does the Professor presume to be a greater authority than the Gita, and does he fancy that the pontifical airs he assumes will awe and impose upon any but babies and infants? The Gita rightly occupies the place of eminence among the Hindu Books by reason of the liberality of its teaching, and of the philosophic and scientific value of the instruction imparted in it; it advocates no rigid caste-distinctions, assigns to no caste exclusive privileges and prerogatives, but exhorts all—men and women and the lowest-born as well as the highest-born—to improve life's opportunities, to ameliorate their condition, material and spiritual, and attain to the happiness of earth and bliss of heaven. Prof. Sundararaman and others of his narrow school of thought would do well carefully and thoughtfully to study the Gita and

ponder over the divinely cosmopolitan character of its teaching, before making an exhibition of themselves in the press and on the platform, and setting up as religious dictators and hierophants.

44, BALACHETTY AGRAHARAM,
KUMBakonam,
February 25th, 1917. } S. V. SUBRAHMANYAM.

The Present and the Future

[BY AN OBSERVER]

NOT all the sophistry in the world can induce a patriotic and intelligent non-Brahmin to think that at the present moment what is called Home Rule will be to his advantage. From an All-India view of the question, it has always been a self-evident proposition that it is British rule which unites the various races, classes and communities of India, and till that union is completed, till a united Indian nation becomes a reality, the authority of the British rule must continue undiminished. The elements that constitute a nation are well-known. The impatient Indian idealist imagines that he could summarily dismiss nearly all the fundamental requisites of nationality and yet India could become a nation, because there is one common Government for the whole country. But what becomes of the common Government itself if Home Rule becomes an accomplished fact to-day? Its authority becomes undermined, and it will cease to be the essential instrument of Indian unity which it has been for generations past.

The Indian National Congress has been made possible because of the English tongue. But the Home Ruler and the Revivalist would promptly dispense with the English language itself. He wants the vernaculars to be rehabilitated and English practically cast out. What is this agitation for the introduction of the vernaculars as a medium of instruction but a sinister move to displace English altogether? If English disappears, where is the other Indian language which is going to take its place? There can be no united Indian Nation without a common language, and no Indian language has yet been discovered which would be accepted as a common language by all the races of India. The revivalist, who significantly enough is also a Home Ruler, indulges the hope that he can take the people of India back to the Brahmanical India of old, because he finds that the modern Hindu is no respecter of his sacred person and authority.

Now, ignorant critics ask, why millions of non-Brahmins oppose the grant of immediate Home Rule since the central principle of Home Rule is the sovereignty of the majority. But these estimable persons ignore the fact that what matters is not numerical strength, but their improved outlook on life and their enhanced sense of self-respect. India is the land of a dreamy philosophy, and that philosophy has been made use of to drug the multitude to a life of inaction and slavish obedience to the priestly class.

The demand for higher Government appointments has been the chief article in the creed of the Indian politician. There is a story told of the Indian deputation which visited England in 1896 which is not without interest in this connection. That deputation went to Birmingham to help the candidature of Mr. John Bright against that of Lord Randolph Churchill. The deputation had a private interview with Mr. Bright at which Mr. Joseph Chamberlain was also present. Asked by Mr. Bright to explain the aims and objects of the Indian National Congress, which at that time was quite an infant institution, the delegates explained their views fully, at the end of which Mr. Joseph Chamberlain quietly intervened with the remark, "in other words all of you, educated Indians, want high Government appointments for yourselves."—Justice.

"A Brahmin Plea for Non-Brahmin Support of Home Rule"

A NON-BRAHMIN REPLY

THE non-Brahmin has, throughout the history of this country, been the humble follower of the Brahmin. Though he never perhaps sank to the ideal depths of slavishness depicted by Manu, he seldom had the courage to stand on an independent footing. It was natural therefore that when the other day the South Indian Liberal Federation of Madras broke through this three thousand-year-old habit, the Brahmin Press was simply infuriated. But after the first outburst of fury, maturer consideration restored to a certain extent their equanimity. They had reluctantly to recognise that after all there is such a thing as the People who could not always be ignored. It seems to me that recently a soberer tone has characterised the utterances of the Home Rule papers in discussing the non-Brahmin question. From threat and abuse they have descended to persuasion.

The article, "A Brahmin plea for non-Brahmin Support of Home Rule," published in the last issue of this journal, is one of these sober attempts at conversion. "Indian" pleads for non-Brahmin support of Home Rule on two grounds: *First*, That Brahmins never at any time kept the non-Brahmins down. *Secondly*, that if India had Home Rule, the Brahmins would not be able to keep non-Brahmins down as the latter would form the majority of electors. To prove his first statement "Indian" says that this country has always been governed by non-Brahmins or non-Hindus—never by Brahmin kings. How then can it be asserted that non-Brahmins were kept down by Brahmins? If I were discussing a theoretical question whether under certain circumstances Brahmins could or could not keep down the non-Brahmins even under the rule of a non-Brahmin king, I would point out that mentioning the ruler of a country is not equivalent to the finding out of what I may call the incidence of political power. But such a theoretical discussion would be of no value whatever; for no laboured proof is necessary to show that both under non-Hindu and non-Brahmin king somehow or other the Brahmins did continue to keep the non-Brahmins down. We are here not concerned with the means by which they won this power of dominating over others, we are only concerned with the fact that such domination existed. We have concrete facts before us. The figures given by Mr. Theagaraja Chetty, whose accuracy there is no reason to doubt, prove beyond doubt that there is a Brahmin domination in almost all Government departments. And there are reasons for thinking that in many cases this is due to a clan-feeling very strong among the members of the Brahmin community. With regard to Ancient India it is undoubted that there is a book called the Laws of Manu. We need not discuss why it was that non-Brahmin kings allowed the promulgation of such books. The mere existence of that book is enough to show that the Brahmins did keep down the non-Brahmins.

As regards the second statement that with the broadening of the electorate the non-Brahmins would get an undisputed majority, again what I called "the incidence of political power" must be considered. It is feared that owing to the backward condition of the non-Brahmin castes and the existing disunion among them, their numerical superiority will be rendered ineffective and the astute Brahmin with his strong clannishness will be the master of the situation. This, I believe, is the

fear that the South Indian Liberal federation entertains. But there are further and stronger objections. However broad the electorate of an Indian Home Rule Parliament may be, it cannot, under the present circumstances, be broad enough to include the working classes. Power, therefore, will be in the hands of the high-castes, whether Brahmin or non-Brahmin. What will be the fate of our fifty millions of untouchable labourers? As long as the spirit of caste lives and flourishes among us—Brahmins as well as non-Brahmins—as long as millions of untouchables continue to exist in our midst, so long must we be regarded as unfit for Home Rule—for serious political responsibilities of any kind. We are often told that such an attitude is unpatriotic, that sectional interests should not be allowed to jeopardise national aspirations. We need not be afraid of political catchwords, which mean nothing. How can a nation that is as yet only a hope, a dream, have any aspiration?

What is Home Rule? It may be defined as the rule of the people by the people for the people. This is the noblest political ideal that ever inspired a country; and we are all Home rulers in the sense of desiring to see this ideal realised. We know, of course, that this is the avowed object of the Home Rule leagues of Madras and Poona. But we oppose them because their actions show that they are insincere in the pursuit of this object. If a man really wishes to introduce "rule of the people by the people for the people" the first step he will naturally take will be to secure for all persons in this country the status of ordinary human beings. At present 50 millions of our countrymen are treated as untouchable beasts whose approach spreads pollution. Of all the evils from which India suffers this is the one of the greatest magnitude. And this is the work not of the alien Government, but of the higher castes from whom the ranks of our political leaders are recruited. I don't even say that the Home Rule League should abandon political work till the final extinction of caste.

What I ask for is only that the members of the Home Rule League should assert their sincerity by giving up caste themselves and making the violation of caste one of the conditions of membership. Class spirit and national spirit are mutually antagonistic. We read in the history of European countries how the class-spirit which was strong in the Middle Ages had to decay before the nations of modern Europe could grow. Our present Home Rulers wish to create a nation and simultaneously to perpetuate caste. This is like wishing for midday and midnight to occur together. It is an impossible feat. We are told we were politically great in ancient times when India was independent. We are reminded of Chanakya's writings and Chandragupta's government. I admit that we had well organised governments founded upon conquest and the slavery of one race by another. But we never had a nation; or any nation of democracy. These ideas came in with the advent of the British. Further a Home Rule government based upon caste will never last long. For why did the British first come in? Because we were weak. We were weak because Caste prevented our offering a united front to our enemies. If a Home Rule government is established on the same insecure basis, what guarantee is there that very soon we shall not have operating among us those causes of disunion and weakness that brought about our original downfall?

Therefore the only sure and wise method of striving for Home Rule is to uproot caste, to kill the caste-spirit. But to-day that spirit shows no signs of weakening; nay, it seems to revive and flourish under the

aegis of the Madras Home Rule League. This shows that the higher castes of this country have not yet understood the real cause of our country's misfortunes, or that they are so selfish that they will not give up their right of tyrannising socially over those below them. Adversity has some use. And subjection to a foreign government is good till invidious and unjust distinctions are levelled down. Common suffering must teach us the great lessons of democracy and brotherhood. We, the lower castes, claim to be men—and until that is recognised we do not want to have anything to do with these social tyrants. The European may treat us as an inferior; but the Brahmin will treat us as a beast, untouchable and polluted; the only hope of bringing the higher castes to their senses lies in the continuation of foreign rule.

This is, I know, a sad, a shameful thing to say—that we require the presence of the foreigner to compel us to treat our brothers as men. But nothing is gained by shutting our eyes to fact; and the shamefulness lies not in the telling of it, but in the fact itself. "Class animosities," says "Indian," "are easy to create but very difficult to kill out." Quite true. The caste system is a standing example. Let us, true Home Rulers, try our best to root out all class animosities by pulling down the Brahmin from his pedestal and elevating the Chandala from his abyss. If this preliminary work of national reform is effected, the attainment of political Home rule will be a comparatively easy task.

The tree is known by its fruits; and judged by this old biblical test, the Dravidian movement is most praiseworthy. Young as the movement is, it has distinctly sobered the tone of the Brahmin Press; it has taught our Home rulers that even the despised Sudra has, even after three thousand years of Brahmin domination, enough spirit left in him to raise a voice of protest.

E. RAMAN MENON.

Letters to the Editor

BRAHMIN MUTILATION OF DRAVIDIAN SCRIPTURES

SIR,
In the 17th February issue of the *Advocate* there was an interesting contribution on the subject of Brahmin mutilation of Hindu sacred books. In no uncertain voice have Orientalists condemned this fraud of the Brahmins, and I shall here quote "the words of one of those who had attempted to interpret Indian feelings for the benefit of Englishmen, in his introduction to a book published in 1871 by him on Folk Songs of Southern India," Mr. Charles E. Gover states:

"It is the common remark of all who study Dravidian literature that the older it is the purer it is. The fact is induced by the growing influence of the Brahmins. At first warmly repelled, because of the pretensions of the priesthood, it gradually forced its way to the front, as the influence of an educated and closely united class ever will, mainly because it embraces all the higher literature. For a while the fight was evenly maintained, but the foreign element progressed till almost the whole written literature of the Hindus became Brahmanic. Indigenous poetry fell into undeserved contempt or, where that was not possible, was edited so unscrupulously, that the original was hidden under a load of corruption. Take for example the Songs of Sivavakyer. Purely deistical and strongly opposed to idolatrous and cumbrous ceremonial, they were so vigorous as poetry, so fervid in expressing the inmost feelings of every honest heart and took such

a hold upon the people, that they could not be burked. What followed? The Brahmins have corrupted what they could not destroy. The editing of all books gradually fell to them, because they alone had the leisure and knowledge that literary labour required. To the public demand for Sivavakyer they responded by issuing "expurgated and improved" editions. Each editor added new names and references to Siva or Vishnu, left out further verses from the original, and softened still more the many vigorous phrases. This process was continued till it became almost impossible to discover the original. The Mackenzie MSS contain but one mutilated copy of a decently pure collection. The only copies that I have been able to purchase are as obscure and overloaded with puranic superstition as the legend of any pagoda. The same thing has occurred with all the best Dravidian poetry. The "Gnana Venba" cannot be obtained at all, though in the 15th century it was one of the most popular of books. The "Thiruvalluva Charitra" has been remodelled till it appears that every early Dravidian writer was a Brahmin, although the very object of the book was to show that Thiruvalluva and his fellows were Pariahs. Still the book is looked upon as something almost heretical, and this because it seems to show that Brahmins could marry even Pariah women in past ages without loss of caste, and that early literature was chiefly cultivated by the indigenous races.

"In the Malayalam country, where Brahmanic influence is most powerful, the greater part of the popular songs have perished without leaving a trace of their existence. Even in the temple services translations from the Tamil puranic chants are constantly used. At the other extreme of the social scale, where Brahmanism is now forcing its way, the hill tribes are musical with ballad, lyric and dirge. They have songs for every event in life. They cut the first sheaves of harvest to a song. Then come into life, are married, and die to the music of some chant, song or requiem. As far as my information extends at present, ballads proper do not exist, except among the hill tribes. By ballads I understand songs containing a story, in which the catastrophe or triumph is the key to the whole piece. The tendency of the national mind is ethical. The Brahmanic importations are usually violently amorous, or extravagantly wild. In neither case is there room for the simple pathetic ballad?"

Mr. Gover gives numerous instances in the course of his book and every one interested in the progress of non-Brahmin communities should attempt to find out the means adopted by the sacerdotal class to keep the masses in ignorance.

V. K. N.

INTERMARRIAGE

AN esteemed friend of mine, Mr. C. V. Krishnaswamayya Garu, District Munsiff of Chingleput, writing to me in connection with my vindication of the non-Brahmin movement that appeared in your valuable journal, of which, by the way, he is pleased appreciatively to say that he "enjoyed very much the tone and language of the article," expresses the view that, in all discussions about Caste, the closely connected question of intermarriage that arises, is a rather troublesome one, and presents certain difficulties which, in his opinion, cannot be easily got over. I do not agree with my respected correspondent in the view he holds, for I think the problem of intermarriage is, of all social problems in India, easiest of solution. A rigorous application to the community of modern Hindus

of the triple test laid down in the Books, of colour, character and calling, results, and must result, in the interesting revelation that there are no Brahmins left in modern India, in the only authorised sense of the ancient appellation. There is but one caste at present, the caste of the Hindus, and there being but one caste, and one essentially undifferentiated community, the community of the Hindus, the question of intermarriage becomes perfectly meaningless and absurd. I do not understand what led Dr. T. M. Nair, in his famous speech at the Dravidian Association, to classify the modern Hindu community under the two heads of Brahmins and non-Brahmins. Either, all are Brahmins or all are non-Brahmins, and those who call themselves Brahmins nowadays have as little right to do so as I have to call myself the Prime Minister of England, or the Secretary of State for War, or the Emperor of Japan. The Sourashtras of this Presidency who, till very recently, went by the name of Chetties, are now designating themselves Brahmins and Aiyars—why should they not?—and I have been informed by a member of the intelligent and enterprising and philanthropic Sourashtra community—that manuscripts are being slowly unearthed to prove that the Sourashtras are the lineal descendants of Vasishtha—the celebrated Brahmin who taught Sri Ramachandra. I do not see why manuscripts should not be forthcoming to that effect, for India is a land inexhaustibly and spontaneously fertile of palm-leaf manuscripts. A right and an understanding study of the Aryan literature and a grain or two of commonsense are all that is needed to solve satisfactorily the question of intermarriage which, in my humble opinion, is *eugenically most desirable*, in view of the rapidly growing physical degeneration of the modern Hindus.

44, BALACHETTY AGRAHARAM, }
KUMBAKONAM, } S. V. SUBRAHMANYAM.
21st February, 1917.

THE SOCIO-POLITICAL DINNER

DEAR SIR,

The letter on "A Socio-Political Dinner" which was published in your issue of the 24th February and your own note appended to it are somewhat surprising. Your correspondent complains of the "social boycott" practised by the Brahmins and therein seeks the *raison d'être* of the non-Brahmin movement. I have not been able to understand his argument quite clearly. "With the non-Brahmins excluded from fellowship with the Brahmins, is it to be wondered at," he asks, "or to be complained of that the non-Brahmins seek to strengthen the bonds of fellowship among themselves?" He writes as though there are only two castes—the Brahmins and the non-Brahmins. Since the Brahmins do not eat with the non-Brahmins the latter are seeking "to strengthen the bonds of fellowship among themselves." Do all non-Brahmins—Chettiars, Naidus, Pillais, Mudaliars, and a hundred others, not to speak of the Panchamas—form one caste? Is there interdining among them? If there is not, I do not see how they can strengthen the bonds of fellowship among themselves, or why they should all combine against the Brahmin. If the object of the promoters of the non-Brahmin movement is to destroy "the hydra-headed monster" caste, why should they call their movement the non-Brahmin movement as if there is no caste prejudice among the non-Brahmins? Are the forty millions of non-Brahmins of Southern India willing that caste should

go? If they are then I admit they may reasonably complain against the exclusive spirit of the Brahmins. But every one knows that the caste-spirit is as rigid among the non-Brahmins as among the Brahmins. I wish that our non-Brahmin friends, who so glibly condemn the exclusive spirit of the Brahmins, would realise this!

And then, Mr. Editor, I am surprised at your note. You praise Mr. Srinivasa Iyengar, the President of the Madras Hindu Social Reform Association, for the courage he has shown in giving a dinner in honour of an England-returned person. His courage would have been appreciated in the eighties of the last century. And we are in the 20th century! If a man of Mr. Iyengar's position and acquirements should be content to move so slowly—and that in the Metropolis—I wonder how many centuries must elapse before we can think of, say, inter-caste marriages! Perhaps you are satisfied with Mr. Iyengar's "Social Reform," because a number of educated men of high position excused themselves from the dinner. It is exactly this sort of consolation that is responsible for the *very slow* progress our country is making in matters of Social Reform. Why should you compare the President of the Madras Hindu Social Reform Association to these "laggards"? Surely the President must move more rapidly if he is in earnest about the Reform movement.

VIZIANAGRAM.

M. V. N. SUBBA RAU.

[It is rather difficult to find out the exact position of our correspondent with regard to Social Reform. He seems to justify the exclusive character (from the caste point of view) of the Socio-Political dinner under reference or at least to find fault with "A Friend" for pointing it out and its bearing on the non-Brahmin question, and at the same time to be so enthusiastic about dining with England-returned persons as to think lightly of the difficulties in the way of a Brahmin gentleman who has not cast off the sacred thread dining with an England-returned person in his own house. We do not regard such a dinner as the *ne plus ultra* of Social Reform either in the metropolis or in the mofussil: but we do not at the same time think that its significance ought to be altogether ignored. If our correspondent is really in earnest about England-returned persons being freely associated with, he ought to be equally earnest about Brahmins and non-Brahmins intermingling at dinner. Or, does he really want that dining with England-returned persons should be confined to the circle of each caste, forgetting that an England-returned person is *ipso facto* a man who has broken caste, so much so that, according to the orthodox view, an England-returned Brahmin is a non-Brahmin. As for the question which our correspondent raises in the first paragraph taken separately, we leave it to "A Friend" or some other non-Brahmin correspondent to answer it in the interests of real Social Reform rather than to defend the non-Brahmin classes for what exclusiveness they practise among themselves.—Editor, S. R. A.]

The Path of Social Progress *

NOTES OF AN ADDRESS BY PRINCIPAL T. L. VASWANI, M.A.

A little girl sat one day in the palace of a king; and the king pointed to a piece of marble and asked the girl: "To which kingdom does this belong?" and she said "Sire, it belongs to the mineral kingdom." The king next pointed to a fruit and once again asked: "To which kingdom does this belong?" and the answer came quick: "Sire, it belongs to the vegetable kingdom." Then the king pointed to the skin of the animal and asked again the familiar question, and the answer came: "Sire, it belongs to the animal kingdom." And then the king asked: "To which kingdom do you and I belong?" For a moment the girl paused; then with a

* This will be published by the Theistic Endeavour Society, Madras, E., for sale at one anna each in the form of a neat leaflet.

flash in her beautiful eyes she gave an answer worth volumes of philosophy; the girl of tender years said: "Sire, we belong to the Kingdom of Heaven."

Of this Kingdom of Heaven the great interpreters of human life—the world's poets and prophets, seers and sages—have spoken again and again. But as we face our actual environment the question arises—does it not? "Where is the Kingdom of Heaven?" And do I exaggerate when I say that some of the leaders of human thought have felt disposed to speak in tones of melancholy rather than in exultant strains of joy? Read the Meditations of Marcus Aurelius, the Royal-thinker of antiquity; study the Novels of Thomas Hardy and the poetry of Swinburne, and you find that they have spoken in a *melancholy strain* concerning life and its problems. Naturally the question arises: Is the Kingdom of Heaven a reality? May it not be after all an illusion—a poetic fiction—which cannot be the test of man's reflective consciousness? Where is the Kingdom of Heaven?

There was a time when people in Europe thought that the Kingdom of Heaven was situated far away, in some star-lit realm of the gods who lived on Olympic heights away from the madding crowds of men, making occasional excursions into this world; the Kingdom of Heaven was a Supernatural Realm, closed to ordinary men, open only to priests, mediators between the human and the divine. Naturally the priests constructed a caste of super-men, and in course of time, persecuted ordinary men who dared to differ from the priestly caste. And in the day religion began to persecute, in that day it discredited itself and the priests of faith.

Western thought has gradually moved away from the supernatural and the speculative towards the ethical, the practical, the social. Salvation is social; none may hope to grow except as he comes into right relationship with the Social whole, and the Immanent Spirit that works with us through all the years of life.

THE KINGDOM OF HEAVEN IS THE SOCIAL KINGDOM

It is a Progressive Reality, and to establish it on the Plane of Manifestation man must co-operate with God. Of this social character of Spiritual Life, Hinduism has been conscious from the beginning of her days; and when that earnest and liberal thinker—Dr. Pratt—says in his recent book on India and its Faiths that the Hindu lays small stress upon character, personality, he indulges in an inaccurate observation not expected of a Doctor who tells his reader that he is not a missionary but an independent student of India and India's religious life.

Hinduism is a Synthesis of Life and the Gita's one great word is *dharma* which means the fulfilling of social obligations: asceticism was but an incident, a pathological phenomenon, in the evolution of Hindu race consciousness.

The social consciousness immanent in the Hindu faith has received a new emphasis in our days and this is in no small measure due to the impact on India of Western Types of Culture and Civilization. Not without reason is it that the new indigenous movements of religious reform in India—the Brahmo Samaj, the Prarthana Samaj, the Arya Samaj, the Ramakrishna Mission, the Sikh Panth—are all pledged to a programme of social progress. The new reflective consciousness sends the summons of a Religion of the Will which is the Religion of Life. In a new form the old Dualism returns upon us; the will of the Higher Man is discerned to be in conflict with the will of the environment; and man is learning the truth that if he is to realise himself—his higher self—he must overcome the resistance, subdue the will of the earth-environment. The idea is growing upon us that the future of the nation will be shaped by socio-economic forces; and some in our midst are anxious, with the "New Machiavelli" of Mr. Wells, to protest against the politics which are a kind of "dog fight", instead of "a great constructive process". One recalls the words of Charles Kingsley: "For five and twenty years my ruling idea has been that the reconstruction of Society on a scientific basis is not only possible but the only political object worth striving for". The Social Problem confronts us everywhere; and a Social Gospel is one of the urgent needs of the Nation. Love of India is not flight to the past, clinging to forms and rites and creeds; love of India is

the love of India's people, the women, the children, the great masses who suffer in silence and look to us for the help and the service which is denied them; patriotism must be a reality—a concrete physical reality, an affectionate service of India's people and India's earth. Men filled with this

VITAL PATRIOTISM

must spring up in different parts of the country, men of thought and men of action eager to solve the Social Problem. Then from her sea of sorrow shall India rise purer and grander, nobler than of yore; and all the nations greet with sweet surprise, a gladder Ind than ever smiled before.

Pass we on to notice very briefly, some of the pressing social problems of Modern India, the first in importance is to my mind the problem concerning the status of women. I regard it as the most urgent problem, for I believe that

THE FAMILY IS THE FOUNDATION OF CIVILIZATION

In old books we read that Maya, the Divine Mother, created the Universe: how superior this conception to that of Aristotle who thought woman was a mistake of nature in the attempt to make man. Woman is the maker of the civilization; for she makes man: the mother's stamp is printed on the child. Woman's intuition and idealism, her mysticism of sympathy and imagination are needed to help India's men in solving the great problems of the nation. Yet how small the number—not more than *twelve hundred* according to the statistics of 1909—of India's girls in the higher stage of secondary education. We send them to school and soon give them away in marriage before they have begun to realise the responsibilities of domestic life; we withdraw them from the school at an early stage and India sees the sorry spectacle of boy-husbands and baby-wives. Early marriage and widowhood go together; the cruel custom of *sati* was done to death by woman's great saviour, Raja Ram Mohan Roy, but the cold *sati* continues.

Next we have the social evils and disorders due to extreme poverty and the de-humanising of social relations. Plato had a true perception when he said that social troubles would arise if the cities of the rich and the poor were established within the One City of man. Manhood is destroyed by extreme poverty. So many are ill-fed and ill-clothed; several millions in India can only have one meal a day; famines break out almost every year; what a wastage of humanity! The new economic situation has brought with it the problem of overcrowding; millions are condemned to live in houses which are no better than hovels and smoke holes; and how many are there who are denied even the poor consolation of these hovels and who sleep on the open roads and in the public streets only to catch malaria, and influenza and other diseases and die premature deaths?

THE MUNICIPAL CONSCIOUSNESS

must be quickened and the problem of securing habitable houses for India's sons and daughters must be solved. Culture, liberty, religion—all the deeper values of life—can have little meaning for people starved to a slow death. The physical which is the natural basis of national life has been long ignored in India; the children are underfed; high rents and overcrowding in towns have condemned so many to live in houses without proper ventilations. Is it to be wondered at that diseases—really preventable—claim victims by the thousand every year? We should have conferences to deal with the problem of fevers and infectious diseases in India; we should organise bureaux of information concerning these diseases; we should have hospitals under communal or public control so that every one, no matter how poor, could have the benefit of expert medical advice and treatment. Let there be cheap literature regarding health and local sanitation and let us distribute it among children as well as adult citizens and women; why should we not have textbooks in hygiene for students of the Secondary Schools and Colleges?

PLACES OF PILGRIMAGE,

once centres of holiness, are become to-day means of spreading epidemic; why can't efforts be made to create a public conscience concerning the matter and re-model old pilgrimages in the light of sanitary science? Municipal consciousness must be enriched with the latest knowledge concerning the improve-

ment of cities, and Municipal Corporations should exercise greater control over city-life; Co-operative Societies should be helped with funds; habitable houses for the poor should be built in the suburbs; public parks should be multiplied; Municipal bodies should exercise sanitary control over factories and schools and private houses; special taxes and duties should be levied on all things which intoxicate the brain; and municipalities should have their own dairies to supply pure milk; so much of infant mortality is due to bad milk in big cities. Common prescriptions can be easily learnt by the layman; and small bands of men and women can do splendid work by visiting the hospitals from time to time.

Indiscriminate charity, though well meant, only perpetuates pauperism; it does not restore the poor to economic independence and self-reliance; it puts a premium on the doubtful virtue of pity, and has a tendency to make incapable the potentially 'efficient'; the best way of helping another is that which makes him independent of help; there should be a voluntary National Committee to guide our public men in granting charities by showing the relative needs of particular social organisations; we should have agencies for the control of beggars and dependants including the so-called *sanyasies* in India. We also need Free Legal Aid Bureaus to secure justice for the poor and chastise the wrongs inflicted on the weak by the cupidity and tyranny of the rich.

Again, there is the pathetic condition of the Indian labourer; I know not when the day will come when industry may be efficiently democratised and the labourer may have a share in the management of industry. One thing I strongly feel that the labourer's wages should be raised; the hand worker does not receive enough for efficient living; economic life must be humanised; western economic theories must be subordinated to a moral perception of the deeper values of life; I do firmly believe that the country which tramples upon the divinity of those who earn their daily bread with their hands may not expect to be great. The shocks and jolts, the conflicts and repressions of city-life are responsible for several disorders; rest-cure, open air, the opening of the heart to the Beauty and Wonder of Nature, recovery of rural conditions by wise town-planning, all these will help India's civic life in several ways. Insanity, it has been rightly said, grows with the growth of civilization; the cruel competitions of a semi-bestial civilization such as invades us to-day build up restless brain-cells which cannot stand the strain of life without some healing influence of ruralisation! It was an inspiring

PICTURE OF CITY-LIFE

which Burne-Jones depicted in the following words:—

"I shall make a man walking in the street of a great city, full of all kinds of happy life; children . . . and lovers walking and ladies leaning from windows all down great lengths of streets to the city walls, and there the gates are wide open, letting in a pace of green field and corn field in harvest; and all round his head a great rain of swirling autumn leaves blowing from a little walled graveyard". This dream-picture of a painter-seer is the picture of a city whereof the people will be healthy and happy, lovers of beauty and of nature-communion. And when India builds such cities, there will grow up strong men and women; and healthy, happy, clean, well-fed, efficient parents will become the builders of a great Future for the Nation.

Then there is the Problem of the Education of Indian boys. Our Schools and Colleges sent out into the world young men, most of whom became clerks, on salaries less than the wages of mechanics. We need character-building education. Plato was right in pointing out that the aim of education is a progressive development to

KNOWLEDGE OF THE GOOD

We need education which will train the sensory or nervous system of the child, and equip him with a better organisation to face the problem of life,

Nayatna Balahine na labhyah:

the self cannot be realised by the weak—so says the Hindu Scriptures. A medical examination of even the small number of our boys who attend schools and colleges will disclose the distressing situation of a large percentage suffering from physical defects and diseases most of which can easily be prevented.

We need education which will not exalt unduly the sphere of memory but will secure a right relation between the intellectual, aesthetic and social elements of life. Now many schools and colleges are there which develop the aesthetic side of their pupils by drawing out the sentiments of the higher self through music, literature and contact with the wonder and mystery of Nature? Now many of our students are encouraged to do social service, to help the "untouchable", to give medicines and books to the poor, to organise social service committees and develop the civic conscience? We need education which will influence those who have not the means to join a school or college: vacation schools, village improvement societies, evening classes, night schools, travelling libraries, rural libraries, circulating libraries of vernacular literature, lantern lectures, museums, athletics, public recreations, musical clubs, these are some of the agencies for popularising the new knowledge that travels to-day from the western world.

We need free secondary education controlled by People's Associations. We need education which will break the intellectual apathy of the masses; we need education which will excite in India's young men the sacred thirst for investigation, direct the attention of the suitable students to agricultural farms and industrial organisations, relate learning to industry, to business, to the material development of the country. We need education which will give the student an equipment for life, and knit together the various communities in India, we need education which is inspired by a great ideal—the ideal of nation-service and the Reality of an Inner world.

This Programme of Social Progress can only be sustained by earnest, thoughtful, self-less men. Goethe, Carlyle, Emerson did well in pointing out that the determining factor in human progress is personality rather than ideas; and the persons who have lifted up societies and nations have been dowered greatly with the will to serve. Such men India had in the past; such men India needs again. Sanyasies of service—

THE TRUE SUPER-MEN OF HISTORY—

men who feel the pulse of Reality and shine with a strange glow of sympathy and love drawn from depths, divine-men who, in silence and with speech, live and act and serve the great Future, shall yet be the saviours of Indian society. Of such men spoke the Buddhist Scriptures "with love as a basis we will ever be suffusing the whole world with thought of love, far-reaching, grown great, beyond measure, void of anger and ill-will." Concerning the work of such, sings the Gita in the well-known words:—"This world is fettered by works, save the work that has for its end sacrifice. Work to this end do thou fulfil, O son of Kunti, free from attachment".

"Work that has for its end sacrifice"—Is the work that endures while so many other things pass away. Work offered as a sacrifice to the Universe will grow from more to more. It is the Law and they who rejoice in this Life of Sacrifice shall be the true Saviours of Nations. For they will go to the dark lanes and dreary homes and carry to the poor and the weary the whisper and dream of

A REPUBLIC OF THE RIGHTEOUS

They will take up the mute harps of the Motherland raising India's ancient canticles and India's new hope of future years in new tongues which the Modern World can understand; they will interpret the meaning of her old hills and streams and scriptures and nature-paths still alive with the ancient eloquence and quick with the voice of a great Future; and though they may wander clothed with poverty, unknown to fame, they will yet be among the Mother's noblest sons. For in the rising and setting of the sun they will see the Mother's Vision and in the whisper of the wind they will hear the Mother's Voice and far over the distant seas and on the hoary headed hills and within the silent-sacred forests and through the stars that float and the birds that sing and the flowers that bloom and the fields that wave yet with golden corn—there will come to them

THE MOTHER'S CALL

to nation-service. And in well-beloved tongues the Mother's Voice of the Love that is born of *Anand*, the Faith triumphant over all fears, the Mother's Call from the depths of the heart

still comes to you, to me, to every one, who calls himself a child of this Ancient Land: the Mother speaks; her voice comes floating over sunny lands and silver sands: the Mother Calls: how many will lift their living heads? how many will arise, O brothers! O sisters! how many will arise in answer to the Mother's Call, filled with the answer-passion of the soul to lose themselves in the service of the Sacred Whole, ready to wander, as servants of the Sacred Cause, to wander and work birth after birth till India, whom we love and sing, is blessed again by the ancient gods and goes forth again upon her great ministry to the Nations that have lost the Vision which alone can heal and save the movement of Modern Civilization?

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